

There begynneth the
Epistles and Gospels of the
Sondays and festiuall holy
dayes, newly corrected and
amended.

The Epistle on newe yeres
daye. The seconde
chapter vnto
Titus.



Moste dere beloued
Titus. The grace of
God that bryngeth
saluacyon vnto all
men, hath appeared,
and teacheth vs that
we shulde denye vne
godlines and world-
ly lustes: and that
we shuld lyue soberlye, ryghtuouslye and
godly in this present world, lokinge for the
blessed hope, & appering of the glory of the
myghty God, & of our sauour Jesu christ,
which gaue hym selfe for vs, to redeme vs
fro al vnrighwysnes, & to purge vs a pe
A.ii.

Distles and Gospels.

cular people vnto hym selfe; feruently gy-
uen vnto good workes. These thynges
speake, and exhorte.

The Gospell on newe yeres daye.

The seconde Chapter of Luke. A.

AND whā the eyght daye was
come that the chyld shuld be
circumcysed, hys name was
called Iesus, which was na-
med of the Angell befoze he was concea-
ued in the mothers wombe.

The Epistle on the twelfte day.

Esay. lx. A.

AND therfore get the vp by ty-
mes (o Ierusalē) for thy lyghte
cometh, & the gloze of the Lorde
is rysen vp vpon the. Then take heade,
for whyle the darkenes & myste couereth
the earthe and the people, the Lorde shall
shewe the lyght, and hys gloze shall shyne
by the. The heythen shall come to thy
lyght, and the kynge to the lightnes that
is rysen ouer the, lyfte vp thyn eyes, and
loke rounde aboute the: All these gather
them selues, & come to the, Bonnes shall
come vnto them from farre, & daughters

in Englyshe. Fo. lli.

Shall gather them selues to the on euery
syde. When thou seyst thys, thou shalte
maruell excedyngly, and the lawe wyl
go to thy harte, So thus we may be con
uerted vnto the, that is, the strenght of
the hethen shall come vnto the. The mul
titude of Camels shall couer the, the dyo
medaryes of Madian & Ephra. All they
of Saba shall come, byngynge golde ad
intense, & shewynge þ prayse of þ Lorde.

The Gospell on twelfte daye.

The. ii chapter of Mathewe. A.

When Iesus was bozne at Bethlee
in Iury, in þ tyme of Herode the
kyng, Behold, ther came wyle men
from the East to Ierusalem, saynge,
Where is he that is bozne kyng of Je
wes? For we haue sene hys sterre in the
east, & are come to worshippe hym. Whe
Herode the kyng had herde these thyn
ges he was troubled, and all Ierusalem
wyth hym. And he gathered all the chys
se prestes and scribes of the people to
gether, and demaunded of them, where
Christe shulde be bozne. They sayde to
hym. In Bethleem in Jewry, for thus

Epistles and Gospels

it is wrytten by the Prophet. And thou
Bethleem in the lande of Iury, art not
the lest concerninge the princes of Iuda.
For out of the Wall cometh a captayne
whych he shall gouerne my people Israel.
Then Herode pryncely called þe wyse men
and diligently enquired of them, þe tyme
of þe Starre þe appeared. And sente them
to Bethleem, sayinge: Go, and scrche dis-
ligently for þe chylde: when ye haue founde
hym, bringe me worde þe I maye come
and worshyp hym also. When they had
herde the kynge, they departed. And lo,
the Starre whych they sawe in þe East
went before them vntyll it came & stode
ouer þe place where þe chylde was. When
they sawe the Starre they were meruey-
lously glad. And entered into the house,
and founde the chylde wyth Mary hys
mother. And kneeled downe, and worship-
ped hym, and opened theyr treasures, and
offered vnto hym gyftes, Golde frank-
ensence, and Myrr. And after they were
warned of God i theyr slepe, þe they shuld
not go agayne to Herode: they retourned
into theyr owne countre by another way.

in Englyshe.

fo. lii.

The Pryle on Mondaye wythin
the bras of the Epyphany.

And receyue lyghe Ierusa-
lem &c. Ye shall fynde thys
Pryle on .xii. daye.

The Gospell on the Soday
wythin þ bras of Epyphany.

John fyrst Chapter. D.

Iohn sawe Iesus comynge to him,
and sayd: Beholde the labe of God,
which taketh away þ synne of þ world.
Thys is he of whome I sayde: After me
commeth a man whych he was before me,
for he was soner then I, and I knewe
hym not: but that he shulde be declared
to Israel. Therfore am I comme bapty-
sunge wyth water. And John bare recorde
sayinge: I sawe þ spiryte descēdynge
from heauen, lyke to a dove, and it abode
vpon hym, & I knewe hym not, he that
sente me to baptyse in the water, sayde
to me on whom thou shalte se the spiry-
te dyscende, and tarye styll on hym: that
same is he whych baptyseth wyth þ ho-
ly ghost, And I sawe and bare recorde,
that thys is the son of God.

Epistles and Gospels

The Epistle on the fyrst Sondaye
after þe vntas of Epyphany. Ro. xii. 1.

Brethren, I beseeche you by the
mercifulnesse of God, that ye
make youre bodies a quicke
sacrifice, holy and acceptable vnto God,
whiche is your reasonable seruyng of
God: and fashyon not your selues lyke
to this worlde: but be ye chaūged in your
shape by the renuyng of your wyttes,
that ye may fele what thyng that good,
that acceptable, & perfyte wyll of God
is: for I say throughe the grace that vnto
me is gyuen, to every man amonge
you: þe no man esteeme of hym selfe more
then it becometh hym to esteeme, but that
he discretly Iudge of hym selfe accordyng
as God hath dealte to every man
the measure of fayth, as we haue many
membres in one body, and all membres
haue not one offyce. So we beyng many
are one body in Christe, and every man
amonge our selues one an others membres.

The Gospell on the fyrste
Sondaye after vntas of Epy-
phany. Luke, ii, chapter. f,

When Iesus was twelue yere olde they wente vp to Ierusalem, after the custome of the feast, and when they had fulfilled the dayes, as they returned home: the chylde Iesus abode still in Ierusalem, vnknowynge to hys father & mother, for they supposed he had ben in the cōpany. They came a dayes Iourneye, & sought hym amonge theyr kynsfolke & acquayntaunce, and founde hym not. They went backe agayne to Ierusalem, and sought him and it fortuned that after thre dayes, they founde hym in the temple spytynge in the myddest of the doctours, bothe hearynge them & posynge them: and all that herde hym meruayled at hys wyt & answeres. And when they sawe hym, they were astonyed. And hys mother sayde to hym: Sonne why hast thou thus delt wyth vs? Beholde, thy father and I haue sought the, sorowynge. And he sayde vnto them: Howe is it that ye haue sought me? Wylt ys not that I must go aboute my fathers busynes? And they vnderstode not þe saynge which he spake to thē. And he wēt wth them & ca-

Epistles and Gospels

me to Nazareth, & was obedient to them: but his mother kept all these thynges in her herte, & Iesus encreased in wysdome & age: and in fauoure wyth God & man.

The Epistle on the secōde Son-
day after þe vntas of þe Epyphany

The. xii. Chap. to þe Romayns. C.

Brethren, seinge þe we haue dy-
uers gyftes accordynge to the
grace þe is gyuen vnto vs. If
any man haue þe gyfte of Prophecie, let
hym haue it that it be agreynge vnto the
sayth. Let hym þe hath an office wayte on
hys offyce. Let hym þe teacheth take hede
on his doctrine. Let hym þe exhorte, gy-
ue attendaunce to hys exhortacyon. If
any man gyue, let hym do it wth syn-
gler-nes. Let hym þe ruleth, do it with diligen-
ce. If any man shewe mercy, let hym do
it wyth cherefulness: let loue be wythout
dissemblacyon, hate þe whyche is euyl, &
cleue to þe whyche is good. Be kynde one
to another wth brotherly loue in gryn-
ge honoure, one before another, let not
the basynes whych ye haue in hāde be te-
dyous to you. Be seruent in the spiryte,

applye your selues to the tyme. Reioyce
in hope, be patient in tribulacion, conti-
nue in prayer, distribute to the necessyte
of the sayntes, & be diligent to harbour.
Blyss them which persecute you, blyss,
but curse not. Be mery wyth them that
are mery, wepe wyth thē that wepe. Be
of lyke affectyon one towarde another.
Be not hye mynded, but make your sel-
ues equall to them of the lower sorte.

The Gospell on the. ii. Soday af-
ter the vntas of Epy. John. ii. Cha. 3.

A Here was a maryage in Cana
of Galilee, and Iesus mo-
ther was there. Iesus was called also
and hys discyples vnto the maryage.
And when the wyne fayled, Iesus mo-
ther sayde vnto hym, They haue no
wyne. Iesus sayd vnto her, Woman,
what haue I to do wyth the? Wyne hou-
re is not yet come. Hys mother sayde
vnto þe ministers, Whatsoeuer he sayth
vnto you, do it. There were standynge,
foure water pottes of stone, after the ma-
ner of purifyenge of the Jewes contey-
nyng twy of thre sythys a peece. Iesus

Pytles and Gospels

sayde vnto them. Fyll the water pottes,
and they fylled them by to þ herde hym
me, and he sayde vnto them. Drawe out
nowe, and beare to the gouernour of the
feast, and they dyd beare it. When þ ru
ler of the feast had tasted the water that
was turned to wyne, neyther knewe
whence it was, (but the minysters that
drew the water knewe). He called the
Bydegrome, and sayde vnto hym. All
men at the begynnynge set forth good
wyne, and when men are dronke, then
that whych is worse: but thou haste ke
pte backe the good wyne vntyll nowe.
Thys begynnynge of miracles dyd Jes
sus in Lana of Galyle, and shewed hys
gloze: hys discyples beleued on hym.

The Pytle on the thyrde
Sonday after the vras of the
Epyphany. Rom. xii. chap. I.

Brethren, Be not wyle in youe
re owne oppynions. Recōpence
to no mā euyl for euyl, pūde
befoze hāde thynges honest in the syght
of all men, yf it be possyble. Yet in your
partes haue peace wth all men, Derely

in Englyshe. fol. vii.

beloued, auēge not youre selues but geue rowme to the wrathe of God. For it is wytten. Vengeance is myne, and I wyll rewarde it, sayth þe Lorde. Therfore if thy enemye hunger fede hym, if he thyrst, geue hym drynke. For in so doyng thou shalt heape coles of fyre on his heed. Be not overcomme of euyll, but overcome euyll wyth goodnes.

The Gospell on the thyrde Mandaye
after the vtas of Epphang
Mat. viii. Chap. 3.

When Iesus was come down from the mountayne, moche people folowed hym. And lo there came a Leppre, and woſhypped hym sayenge. Mayſter if thou wilt, thou caſte make me cleane. He put forth the his hande, & touched hym sayenge I wyl, be thou cleane, and imme diatly thys lepproſy was cleſed. And Ieſus ſayd vnto hym. Se thou tell no man but go & ſhewe thy ſelfe to the preſt, and offer the gyfte that Moyses comaunded in wytnesse to them. When Iesus was entred into Capernaum, there came vnto hym a certayne Ceturion, beſechynge

Byttles and Gospels

hym and saynge Mayster, my seruante
lyeth speke at home of the pallas, and is
greuoulye payned. And Iesus sayde to
hym; I wyll come, & cure hym. The Cen-
surion answered, & sayd: Syr, I am not
worthye þ thou shuldest come vnder the
rofe of my house: but speake the worde
onely, & my seruante shall be healed. For
I also my selfe am a man vnder power
and haue souldyers vnder me, and I say
to one, go, & he goeth: & to another, come,
& he cometh: & to my seruante, do this,
& he doeth it. When Iesus herde that he
meruayled, & sayd to them that folowed
hym: Merely I saye vnto you, þ I haue
not founde so greate fayth: no not in Is-
rael. I say therfore vnto you: that many
shall come from the East, & weste, & shall
rest wyth Abraham, Isaac, and Jacob,
in þ kyngdom of heauen. And þ chyldren
of the kyngdome shall be caste out into þ
wytter darkenesse, there shall be wepyng
& gnashyng of teethe. Then Iesus sayd
to the Centurion: Go thy waye, and as
thou hast beleued, so be it to the. And his
seruante was healed the same houre.

in Englyshe.

Jo. viii.

The Pyble on the fourth sō:
daye after the vras of Eppha-
ny. Romayns. iiii. Chap. B.

Brethren. Owe nothyng to any
man: but to loue one another
for he that loueth another ful-
fylleth the lawe. For these com-
maūdemētes þ̄ shalt not cōmpt aduoutry
Thou shalt not kyll, Thou shalt not steale
Thou shalt beare no false wytnes. Thou
shalt not desyre, and so forth. Yf there be
any other cōmaundement, they are all cō-
prehēded in thys sayeng. Loue thy neygh-
boure as thy selfe: loue harteche not hys
neyghbour. Therfore loue is þ̄ fulfylling
of the lawe

The Gospell on þ̄ fourth
Soday after þ̄ vras of Epp-
phany. Mathew. viii. cha. C.

When Iesus entred into a shyp, and
hys discyples folowed hym. And
beholde, there arose a great stoyrme in the
see, in so moche that þ̄ shyppe was hyd
wyth waues: & he was a slepe, & hys dy-
scyples came vnto hym and awoke hym
saynge: Master, cane vs, we peryshe. He

Pyttles and Gospels

sayde vnto them. Why are ye careful,
o ye of lytell fayth? Then he arose & re-
buked the wyndes & the See: & there fo-
llowed a greate calme, & the men meruay-
led & sayd, what man is thys that bothe
the wyndes, and See, obey hym.

The Pyttle on the .v. Sondag
after the vtras of Epyhany. to
p Colossenses thyrde Chap. B.

Brethre. Nowe as electe of god
holy & beloued, putte on tender
mercye: kyndnesse, hūblenesse,
of mynde, mekenesse, longesuffering for-
bearynge one another, forgyuynge one a-
nother. Yf any man haue a quarell to an-
other, euen as Christ forgaue you, euen
so do ye: aboue all thynges put on loue,
which is p bōde of ptynesse, & the peace
of God reioyce i your hertes: to p which
peace ye are called in one body: & se p ye
be thākefull. Let p worde of Christ dwell
in you plentuously in all wyldom, teache
and exhorte your owne selues in Psal-
mes, and hymnes, & spirituall songes:
thankfully synngynge in poure hertes to
the Lord, And all thynges whatsoeuer

ye do in worde or dede, do it in the name of the Lorde Iesus: gyuyng thākes to God the father by him.

The Gospel on the. v. Sondaye after the vtas of Epiphanye.

Matth. xiii. Cha. D.

Iesus sayde to hys discyples. The kyngdome of heauen is lyke vnto a man that sowed good seede in hys felde, but whyle men slepte, there came hys foo, and sowed tares amonge y^e wheate & went hys waye. When the blade was spronge vp, and had broughte forth fruite, then appeared the tares also. The seruauntes came to the houlholder, and sayde to hym. Hy dydest thou not sowe good seede in thy felde, from whence then hath it tares. He sayde, vnto them. The enuylouse man hath done thys. Then the seruauntes sayde vnto hym. Wylt thou then that we go and gather them? And he sayde naye: lest when ye go aboute to weede out the tares, ye plucke vp also wth them the wheate by the rotes, let bothe growe together tyll haruest come, and in tyme of harueste, I wyl saye to my reas-

Epistles and Gospels

pcrs. Gather ye first þ tares, and bynde
them in sheues to be burnt: but gather
the wheate into my barn.

The Epistle on the Mondaye af
ter weddyng goeth oute, called He
ptuagelima, .i. Corynthyans, ix.

Chapter. D.

Brethre, Perceyue ye not how that
they whyche runne in a course,
runne all, but yet one receyueth þ
reward: rûne so þ ye may optayn.
Euerye man that prouethe maystryes
absteyneth frome all thynges, and they
do it to optayne a corruptible crowne,
but we to optayne an vncorruptible crowne.
I therfore so ranne, not as at an
vncertayne thyng, so fyghte I not as
one that beatech the ayre, but I tame my
body, and byngz hym in to subiectyon:
lest after that I haue preached to other,
I my selfe shulde be caste awaye. Wres
then, I wold not that ye shulde be ygnor
ant of this that our fathers were al vn
der a cloude, and al passed through þ see
and were all baptised vnder Moyses in þ
cloude and in the see, and dyd all eate of

one spirituall meate, & dyd all drynke of
one maner of spirituall drynke. And they
dronke of that spirituall rocke that fo-
lowed them: whych rocke was Chryste,

The Gospell on the sondaye af-
ter weddyngge goethe oute, called
Septuagesyma. The. xx. Chapter
of Mathewe. A.

Iesus sayd vnto hys disciples. The
kingdome of heauen is lyke vnto
a mā þ was an housholder, whych went
out early in the moynynge to hys labou-
rers into hys vynyarde, and he agreed
wth the labourers for a peny a daye,
and sente them into hys vynyarde. And
he went out aboute the thyrde houre, and
sawe other standynge ydle in the market
place and sayde to them, go ye also into
my vynyarde, and whatsoeuer is ryght,
I wyll gyue you. And they went their
wape. Agayne he went out about þ fyrte
and nynt houre, and dyd lykewise. And
he went out about the eleuenth houre, &
founde other standing ydle and sayde to
them. Why stande ye heere all the daye
ydle? They sayde vnto hym: because

Pytles and gospels

no man hath hyred vs. He sayde vnto them. Go ye also in to my vyngarde, and what soeuer shall be ryghte that shall ye receyue.

When euyn was come, the Lord of the vyngarde sayde vnto the Steward, call the labouers, and gyue them theyr hyre: begyn at the last, tyll I come to the fyrste. And they whych were hyred aboute the eleuenth houre, came & receyued every man a peny. Then came the fyrst, supposynge that they shulde receyue moze, and they lyke wyse, receyued every man a peny. And when they had receyued it, they grudged agaynste the good man of the house sayenge. These last haue wrought but one houre, & thou hast made the equal vnto vs, which haue borne the burthen, and heate of the daye. He answered to one of them sayenge.

Frende, I do the no wronge: dyddest not thou agree wyth me for a peny? Take that whiche is thy due tyte, and go thy waye, I wyll gyue vnto this last as moche as to the. Is it not lawfull for me, to do as me lyketh with myne owne? Is thynne eye euyll bycause I am good?

So the laste shall be fyrste, and the fyrste laste. For many are called, and fewe are chosen.

The Bystile on the Sonday sera-
gesima. The seconde bystile to the Co-
rinthyans, the .xi. Chapter. D.

Brethren, ye suffer foolles gladly, by cause that ye your selues are wyse, for ye suffer even yf a man byynge you into bondage, yf a mā deuoure, yf a man take, yf a man exalte hym selfe, yf a man smyte you on the face. I speake as concernynge rebuke, as though we had ben weyke. Howe be it wherin soeuer any man dare be bolde, I dare be bolde also. They are Chyewes, so am I. They are Israelytes, even so am I. They are the seede of Abraham, even so am I. They are the ministers of Chyiste, I speake as a foole I am more, in labours more aboundante, in stryppes aboue measure: in prison more plēt out-ly, in deathe ofte, of the Jewes, spue tymes receyued I, every tyme fortye stryppes saue one. Chyylde was I beaten with rodde, I was ones stoned. I suffered

Epistles and Gospels

thyse thypwike, nyghte and daye haue
I ben in the depth of the see, in sourney-
enge often, in perpls of water, in peryll
of robbers, in peoperdes of my owne
nacyon, in teoperdes amonge the hethen.
I haue ben in perpls in cyties, in perpls
in wyldernes, in perpls in the see, in per-
pls amonge false brythren, in labour, &
trauayle in watchynge often, in hunger
in thyrste, in fastynge often, in colde and
nakednes, besyde the thynges whiche
outwardly happed vnto me, I am com-
byed dayly, and care for all congregacy-
ons. Who is sycke and I am not sycke?
Who is hurte in faythe, and my hearte
burneth not? Yf I must nedes reioyse,
I wyll reioyse of my infirmytes, God
the father of oure Lorde Iesus Chryste,
whych is blessed for euermore, knoweth
that I lye not.

The Gospell on the sondaye of
Heragesima. The. viii. Cha-
pter of Luke. A.

When much people were gathered to-
gether, & were come to Iesus oute
of þe cyties. He spake by a synyllitude: I

Lower went out to Lowe his sede, & as he
sowed, some fell by þe wayes syde, and it
was troden vnder fete, & the foules of þe
ayre deuoured it vp. And some fel on sto-
nes, & as soon as it was sprōg vp, it wyd-
dered away, because it lacked moystnes.
And some fell amonge thornes, and the
thornes sprānge vp wyth it, & choked it.
And some fell on good grounde, & sprōge
vp, & bare fruyte an hundred fold. And
as he sayde these thynges, he cryed. He þe
hath eares to heare, let hym heare. Hys
disciples asked him sayig. What maner
of similitude shuld thys be? And he sayd:
Unto you it is geuē to knowe þe secretes
of þe kyngdō of God, but to other in sy-
militudes, þe whē they se, they shulde not
se, & when they heare they shulde not vnder-
stand. The similitude is this. The sede
is þe worde of God, those that are besyde
the waye, are they þe heare & afterwarde
cometh þe deuyll & taketh awaye þe worde
out of theyr heartes, lest they shulde be-
leeue, & be saued. They on the stones, are
they whych whē they heare þe worde, re-
ceiue it with ioye: & these haue no rotes,

Epistles and Gospels

whyche for a while beleue, and in tyme of temptacyon go awaye. That whiche sell a monge thornes, are they which heare and go forth, and are choked wth care, and ryches, and voluptuous luyunge, and byynge forth no frute. That in the good ground, are they whyche wth a good and pure hert, heare the worde and kepe it: and byynge forth frute wth patience.

The Epistle on the Mondaye of
Quinquagesima. The .i. Epistle to
the Corinthians. xiii. Chapter. 3.

Brethre, though I speake wth the tonges of men and angels, and yet haue no loue I were euen as a soundynge brasse and as a tynnyng cymball. And thoughe I coude prophesy, and vnderstode all secretes, & all knowlege. Yeepe I had all sayth, so that I coude moue mountaynes out of theyr places, and yet haue no loue, I were nothyng: And thoughe I bestowed all my goodnes to fede the poore & though I gaue my body euen that I burned, & yet haue no loue, it pfeyth me nothyng.

Loue suffreth longe and is courteous, loue enuyeth not, loue dothe not frowardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thinketh not euyl, reioiseth not in iniquite: but reioyseth in the trueth, suffreth althynges, beareth althynges, hopeeth althynges, and endureth althynges. Though that the Prophecyenge sayle, eyther tonges shall cease, or knowledg vanyshe awaye: yet loue falleth neuer awaye: for oure knowledg is vnperfyte and our Prophecyenge is vnperfyte.

But when þe whyche is perfyte is come, then that whyche is vnperfyte shalbe done awaye. When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I ymagyned as a chylde. But as soone as I was a man, I put awaye all chyldeishnesse: now we se in a glasse, euen in a darke speakynge: but then shall we se face to face. Nowe I knowe vnperfytely: but then shall I knowe euen as I am known. Nowe abydeth faith hope, and Loue, euen these thye: but the chiefe of them, is loue.

Pyttles and gospels

The Gospell on the Sondaye of
Sexagesima. The. xlviii. chapter of
Luke. f.

Iesus toke to hym the twelue &
sayde vnto them: beholde, we go
vp to Ierusalem, and al shalbe ful
fylled that is wytten by the Prophetes
of the sonne of man. He shalbe deliuered
vnto the gentils, and shalbe mocked, and
shal be dyspyrefully intreated, and shal
be spyttyd on, and when they haue scour-
ged hym, they wyl put hym to deth: and
the thyrde daye, shal he aryse agayne.
They vnderstode none of these thynges
and this sayenge was hyd fro thē & they
perceyued not the thynges whiche were
spoken. It cam to passe, as he was come
neare to Iericho, a certayne blinde man
sat by the waye syde beggynge, & when
he hearde the people passe by, he asked
what it ment. They sayd vnto hym: that
Iesus of Nazareth wete by: and he cry-
ed sayenge: Iesus the sonne of Dauid,
haue mercy on me. And they whych wete
before rebuked hym, because he shulde
holde hys peace. And he muche the more

In Englyshe.

Fol. clv.

cryed. Thou sonne of Dauid haue mercie on me. Iesus stode syl: & commaunded hym to be brought to hym. And when he was come nere, he asked hym sayenge. What wylte thou þ I do vnto the: And he sayde. Lorde, that I may receyue my syght. Iesus sayde vnto hym. Receyue thy syght: thy fapth hath saved the. And immediatly, he sawe and folowed hym praylynge God, and all the people when they sawe it, gaue laude to God.

The Pryke on Alshewednesday
The. ii. Chapter of Joel. D.

O Lorde sayth, turne to me wpyth all youre hertes in fastynge and lamentacyon: and teare your hertes, & not youre garmentes: and turne vnto the Lorde youre God. For he is full of mercie and compassyon, loze oꝛ he be angry, and greate in mercy, and repenteth whē he is at poynte to punyſhe. Who can tell whether the Lorde wyl turne and haue compassyon, and shall leaue after him a blyſynge, sacryfice, and drynkeofferinge vnto the Lorde youre God. Blowe a trompe: in Syon Proclame fastynge

Pyttles and gospels

and call a congregacyon gather the people together: bynge thou the elders to one place, gather the yonge chyliden and they that sucke the brestes together. Let the bydgrome come, out of hys chambze and the byde out of her parler: let þy pres-tes that minister vnto the Lorde, wepe bytwene the porche and the aulter & say spare Lorde thy people: and deliuer not thy enherytaunce vnto rebuke that the heathen shal reygne ouer the. Why shuld they say amonge the nacjons, where is they? God? And the Lorde enuyed for hys laudes sake, and had compassyon on his people. And the lorde answered, and saye vnto hys people. Scholde I sende you corne, new wyne, and oyle, that ye shal be satisfied ther wyth, neyther wyll I deliuer you any moze vnto the heathen.

The gospel on Aschewenesday.

The. vi. Chapt of Mathewe. B.

Apylle sayde vnto hys dyscyples. When ye fast, be not sad as the pharisees are: for they dysfigure they faces that it myght appere vnto the that they

faſte. Merely I ſaye vnto you, they ha-
ue theyr reward. But thou when thou
faſteſt, anoynte thyne heed, & waſhe thy
face, that it appeare not vnto men howe
that thou faſteſt, but to thy father that
is in ſecrete, and thy father whyche ſeeth
in ſecrete, ſhall reward the openly. Ga-
ther not treaſure together on earthe,
wher ruſt & mothes do corrupte, & where
theues breake through and ſteale: but ga-
ther treaſure together in heuē where ne-
ther ruſt nor mothes do corrupt: & where
theues neyther breake vp nor yet ſteale.
For where ſo euer your treaſure is: the-
re wyl your hertes be alſo,

The Epſtle on the. i. Sonday in lent.
the. ii. to ſ Corynthyans, vi. Chap. 3.

Rethien, we exhorte you that ye re-
ceyue not the grace of God in vayne.
For he ſayth I haue herd ſ in a tyme
accepted, and in the day of ſaluacyon ha-
ue I ſcaccoured the. Beholde, now is
that wel accepted tyme, beholde now is
that day of ſaluacyō, let vs gyue no man
occaſyon of euyl: that in oure offyce be fo-
unde no faulte. But in althynges let vs

Epistles and Gospels

behaue oure selues as the mynystrs of
God. In moche pacience, in all affliccy-
ons, in necessitye, in anguyshe, in stryppes,
in pylsonmente, in stryfe, in labour, in
waiche, in falkynge, in purenes, in kno-
wledge, in longe sufferynge, in kyndnes,
in the holy goost, in loue vnfayned, in þ
wordes of trueth, in the power of God,
by armour of ryghteousnes, on þ ryght
hande, and on the lefte hande, in honour
and dishonour, in euyl reporte & good re-
porte, as discepuers and yet true, as vn-
knownen, & yet knownen as dyeng and be-
holde yet we lyue, as chastened and not
kylled, as sorowynge and yet alwaye me-
ry, as pooze and yet make manye ryche,
as haupnge nothynge and possellynge als-
thynges.

The Gospell on the fyrst, Son-
daye in lent. The .iiii. Chapter of
Mathewe. A.

When Iesus was led awayne of the
spyrite into wyldernesse, to be tem-
pted of the deuyll. And when he had fa-
sted forty dayes, and forty nyghtes, at þ
laste he was an hungred, Then came to

him the temper, and sayde. Yf thou be the sonne of God, commaunde that these stones be made bread. He answered & sayde. It is wyrtten. Man shall not lyue onelye by bread: but by every worde that procedeth oute of the mouth of god. Then the deuyll toke hym vp into the holy Ctrye, and set him on a pynacle of the temple and sayd to hym. Yf thou be the sonne of God, caste thy selfe downe.

For it is wyrtten. He shall gyue his Angels charge of the, and wryth theyr handes they shal hold the vp, that thou dash not thy fote agaynst a stone. Iesus sayd to hym: this is wyrtten also. Thou shalt not tempte thy Lorde God. The deuyll toke him vp agayne & led him into an exceedinge hie mountayne and shewed him all the kyngdomes of the worlde, and all the glozy of them, and sayde vnto hym. All these wyl I gyue the, yf thou wylte fall downe and worshyppe me. Then sayde Iesus vnto hym. Auoyde Sathan: for it is wyrtten. Thou shalt worshyp the Lorde thy God: and hym onelye shalt thou serue.

Epistles and Gospels

The Epistle on the .ii. Monday in lent
to the Thessalonians the
ii. Chap. 3.

We beseeche you brethren, and exhort
te you in the Lorde Jesus, that ye
encrease more and more, even as ye have
receyued of vs, howe ye oughte to wal-
ke and to please God. Ye remembre what
commandementes, we gaue you in the
name of oure Lorde Jesus Christe. For
this is the wyl of God, even that ye
shulde abstayne fro fornicacyon, that e-
very one of you knowe how to kepe his
vessell in holynes and honoure and not
in the lust of concupiscence, as do the hea-
then whiche knowe not God: þ no man
go to farre, and defraude his brother in
bargaynyng, because the Lorde is the
auenger of all suche thynges, as we tolde
you before tyme: and testified vnto you,
for God hath not called vs vnto vncle-
nes, but vnto holynes in Christe Jesus
oure Lorde.

The Gospell on the .ii. Monday in
lent, Mathewe. xv. Chap. L.

Iesus wente thence, and departed
into the coastes of Tyre and Sydo.
And beholde, a woman whyche was a
Cananyte came oute of the same coastes,
and cryed to hym, sayinge: Haue mercede
on me. For the sonne of Dauid, my doughter
is piteously vexed wth a deuyl, and
he gaue her neuer a worde to answer:
Then came to hym hys disciples, and besoughte
hym, sayinge: Sende her away:
for she foloweth vs caryenge. He answered
and sayd: I am not sent, but vnto the
lost shepe of the house of Israel. Then
he came, and worshipped hym sayinge:
Myghty, succour me. He answered and
sayde: It is not good, to take the chyldrens
breadye, and to caste it to the whelpes.
She answered, & sayde, It is true: neuerthelesse,
the whelpes eate of the cressmes,
whyche falle from theyr maysters
table. Then Iesus answered, and sayd
to her. O woman, greate is thy fayth: be
it to the euen as thou desyryst. And her
doughter was made hole, euen at that
same houre.

Epistles and Gospels

The Epistle on the thyrde son-
day in Lent. The. v. Chap-
ter to the Ephesians. 3.

Brethre be ye folowers of God
as dere chldren. and walke in
hone, even as Chyrste loved vs:
and gaue hym selfe for vs an offerpuge
a sacrifice of swete sauer to God so that
fornycacyō and all vnclēnes oꝝ couptous-
nes be not ones named amōge you, as it
becommethe sayntes, nyther fylthynges,
nyther folythe talkynges nyther testynges
whychē are not truly, but rather geyng
of thanks. For thys ye knowe that
no hoymonger eyther vnclene persone,
oꝝ couptous persone whychē is the woꝝ
wypper of ymages hath any inheritaunce
in the kyngdom of Chyrste, and of God.
Let no man deceyue you with vayne woꝝ-
des, for throughe suche thynges commeth
the wraoth of God, on the chylidren of vn-
beleue. Be not therfore companions with
them. Ye were ones darknes, but are
now lyght in the Lorde walke as chylidre
of lyght. For the frēse of ꝑ spīrite is in al
godnesse, ryghtwysenesse, and trouth.

in Englyshe

Jo. xlviii.

The Gospell on the. *liii.* sonday.
in Lent. The. *xi.* Chap. of Luke. *L.*

Iesus was castynge oute of a deuyl, whych was domme. And it folowed whē the deuyl was gone oute, the domme spake, and the people wondered. Some of thē sayde, he casteth out deuyls by the power of Belzebub the cheyfe of the deuylles: and other tempted hym, sekynge of hym a sygne from heuen. He knewe theyr thoughtes, & sayd vnto them. Every kyngdom at debate wythin it selfe shalbe desolate: and one house shal fal vpon another. So yf Sathan be deuyded wythin hym selfe: howe shal hys kyngdom endure: bycause ye saye that I cast oute deuyls by the power of Belzebub. Yf I by the power of Belzebub caste out deuyls: by whose power do your chyldre cast them out? Therfore shal they be your Iudges. But yf I wyth the fyrnger of God, caste oute deuyls: no doubt but the byngdom of God is come vpo you. Whe a stronge mā armed watcheth hys house all that he possesseth is in peace: but whe a stronger then he cometh on hym & ouer

L. ii.

Bystles and Gospels.

cōmeth on hym & ouercōmeth hym he taketh frō hym hys harneys wherin he trusted, & deuydeth hys goodes. He þ is not w me is agāst me: ād he þ gathereth not w me scattereth. whē the vncleane spzite is gone out of a mā, he walketh through waterles places sēhyng rest, and when he fyndeth none, he sayeth, I wyll returne agayne to my house whence I came out and when he cōmeth he fyndeth it swept and garnished. Thē goeth he, & taketh seuen other spzites wyth hym worse then hym selfe: & they enter in, and dwel there. And the ende of the man is worse then the begynnyng. It fortuneth as he thus spake, a cartayn woman of the company lystē vp her voyce, & sayd to hym: Happy is the wombe that bare the, & the pappes whychē gaue the sucke. And he sayde: Happy are they that heare the worde of God and kepe it.

The Bystle on mydlent Sonday.

Galathians the. iiii. Chapter. L.

Brethren, It is wyttē that Abraham had two sonnes. The one by a bonde mayde: the other by

in Englyshe.

fo rix.

a free woman. Yea & he which was of þ
bōde woman, was boine after þ fleshe;
but he whych was of þ free wo mā was
boine by promyse: whych thynges beto-
ken mysterye. For these women are two
Testamētes: the one fro þ moūt Dyna,
whych gendreth to bondage, whiche is
Agar: for mount Dina is called Agar, in
Arabya, & bordereth vpon þ Lyte which
is now Jerusalem, & is in bōdage with
her chyliden. But Jerusalem whych is
aboue, is free whych is the mother of vs
all: for it is wyrtē: Reioyse thou barayn
that barest no chylde, breake forth & crye
thou þ trauallest not for þ desolate hath
many mo chyliden then she whiche hath
an husbāde. Brethren we are after þ ma-
ner of Isaac chyliden of promyse: but as
then he þ was boine carnally persecut ed
hym þ was boine spirituallly: Euen so is
it now: neuerthelesse what sayth þ scri-
pture: Caste away þ bōde woman, & her
sone: for þ sone of the bōd woman shall
not be heire with þ free woman: So the
brethren, we are not chyliden of þ bond
woman: but of the free woman.

Epistles and Gospels

The Gospell on Wyndent

Sunday. John. vi.

A.

Iesus wet hys wake over the see of Galyle nere to a cite called Tiberias, and a greate multitude folowed hym because they hade sene the myracles that he dyd vpon them whych were dysleasid. Iesus wente vp into a mountayne, and there he sate wpth hys disciples, and Easter a teaste of the Jewes was nere. The Iesus lyfte vp hys eyes & saue a greate company come vnto hym, & sayde to Philyp: Whence shall we bre bzead, that these myght eater? Thys he sayde to proue hym: for hym selfe knewe what he woulde do. Philyp answered hym: Two hundred peny wor he of bzeade are not suffycient for the that euery man myghte haue a lytell. The sayde vnto hym one of hys disciples, Andiewe Symon Peters brother There is a lad here, whych hath fyue barley loues, and two fylles: but what is that amonge so many? Iesus sayde: Make the people to sytte downe. There was muche haye in the place, and the mē sat:e downe, u nombie aboue fyue thou:

lande. Iesus toke the brynde, and gaue
thanche, and gaue to the discyples, and
hys discyples to them that were set dow-
ne. And lyke wyse of the fyshes, as muche
as they woulde. When they had eaten
ynoughe, he sayde to hys discyples: Gas-
ther vp the broken meate that remay-
neth, that nothyng be losse. They gathes-
red it together, and fylled twelue basket-
tes wth broken meate, of the fyue bar-
ley loues, whiche broken meate remays-
ned to them that had eaten. Then those
men, whē they had sene the myracles that
Iesus dyd, sayde: Thys is of a trueth
the Prophet, whiche shal come into the
worlde.

The Byble on Passion Sunday.

Between the ix. Chapter. **L.**

Berthen, Chyrlie beyng an hye
prieeste of good thynges to come:
came by a greater & a moze
perfyte tabernacle, not made wth han-
des, þ is to saye, not of thys maner buyl-
dyng, nether by the bloude of gores and
Calues: but by hys owne bloude he en-
tered ones for all, into the holy place, and

Epistles and Gospels

found eternall redemptyon: for yf þe bloud
of Oren and of Gotes, and the atton of
an Heyfer when it was spyncked, purg-
fyed the vnclene as touchynge the purp-
fyenge of the fleſhe, howe much more ſhal
the bloud of Chylte, whychethrough the
eternal ſpíríte, offered hym ſelfe wythout
ſpot to God purge our conſcience from
deade workes for to ſerue þe lyuynge god
and for thys cauſe is he the mediatour
of the new teſtament, that through death
whychethaunched for the redemption of
thoſe tranſgreſſiõs, that were in the fyrſt
teſtament, the whychewere called, myght
receyue the pmiſe of eternal inheritaunce.

The Goſpell on paſſion Sunday.

The. viii. Chapter of Iohn. f.

Ielus ſayde to the companie of the
Jewes, & the hye preſtes. Whychethat
of you can rekube me of ſynne: If I ſay
the truethe, why do not ye beleue me: He
that is of God, heareth goddes worde.
Ye therfore heare them not, bicauſe ye
are not of God. The answered þe Jewes
and ſayde vnto hym: Haye we not well
that thou arte a Samaritane, and haſte

the deuyl. Iesus answered, I haue not
the deuyl: but I honour my father, and
ye dyshonour me. I seke not my owne
p[re]s[er]uayle: but there is one that seeketh ad-
iudgeth. Verely verely I saye vnto you:
yf a man kepe my sayinges: he shall ne-
uer se death. Then sayde the Jewes to
hym. Howe knowe we that thou hast
p[re]s[er]uayle. Abraham is deed, and also p[ro]p[he]tes:
and yet thou sayest: If a man do
kepe my sayinges, he shall neuer taste
death. Arte thou greater then our father
Abraham: whyche is deed, & the p[ro]p[he]tes
are deed: whome makest thou thy sel-
fer? Iesus answered: If I honour my sel-
fe my honour is nothyng worth. It is
my father that honoureth me, whyche ye
say is your God, and yet haue ye not
known hym: but I knowe hym, and yf
I shoulde saye I knewe hym not, I shoulde
be a lyer, lyke vnto you. But I knowe
hym and kepe hys sayinge. Your father
Abraham was glad to se my day, and he
sawe it, and reioysed. Then sayd the
Jewes to hym: Thou arte not yet fifty
yeare olde, and hast thou sene Abraham,

Pyssles and Gospels

Jesus sayde vnto them: Verely verely
I saye to you. O Abraham was I am.
The toke they by stones to caste at hym:
But Jesus hyd hym selfe, and went out of
the temple.

The Pyssle on Palme
sonday. Philipper ses
the second Chapter.

3.

Brethre. Let that same mynde be
in you, whiche was in Christ
Jesu: whiche beyng in the sha-
pe of God, thought it not robbery to be
equall wth God. Neuerthelesse he made
hym selfe of no reputacyon, and toke on
hym the shape of a seruaunt: and became
lyke vnto men, and was founde in hys
apparell as a man, he humbled hym selfe,
and became obediēt vnto death, eue to the
death of the Crosse: wherefore God hath
exalted hym, & gyuen hym a name aboue
all names. That in the name of Jesu,
shulde euery knee bowe, both of thynges
in heuen, and thynges in earth, and thynges
vnder earth: and that al kynges shulde
confesse that Jesus Christe is the Lorde,
vnto the prayse of God the father.

The passion on Palme Sondaye.

Mathewe. xxvi. Chapter.

A.

Iesus sayde to hys disciples. Ye knowe that after twoo dayes shalbe Easter and the sone of man shalbe deliuered for to be crucified. Then assembled together the chiefe preeestes & the Scribes, and the elders of the people into the palaces of the hie preeest whiche was called Caiphas, & helde a counsell how they might take Iesus by subtiltye, and kyl hym, but they sayde. Not on the holyday: lest any trouble aryse amonge the people. When Iesus was in Bethanye in the house of Symon the lypper: there came vnto hym a woman whiche had an Alabastrer boxe of precious oynmente, and powred it on hys heed as he sat at the boorde. When hys disciples sawe that, they had indignacion: sayenge. What neded this waste & this oynement myghte haue ben well solde, and gyuen to the poore. Whiche Iesus vnderstode that he sayd to them: why trouble ye the womā? She hath wrought a good worke vpon me, for ye shall haue poore folke alwayes wyth you: but

Pytles and Gospels
me shall ye not haue alwayes, And in þ
the caste this oynement on my body, the
dyd it to hurpe me with all. **Merely.** I
saye vnto you. Where soeuer thys Go-
spell shall be preached throughout all þ
world, there shall also thys that the hath
done be tolde for a memorfall of her.
Then one of the twelue called Judas Is-
carioth, went to the cheyfe prestes and
sayde. What wyl you gyue me, and I
wyl delyuer hym to you. And they ap-
poynted to hym xxx. peces of syluer: & fro
that tyme he sought opportynyte to be-
traye him. The fyrst daye of swete bread
the disciples came to Iesus sayenge vnto
hym. Where wylt thou that we prepa-
re for the, to eate the Pascall lambe, and
he sayd go in to the cyte, vnto suche a ma
and saye to him. The mayster sayth, my
tyme is at hande, I wyl kepe myne Ea-
ster at thy house, with my disciples, and
the disciples dyd as Iesus had apoynt-
ed them and made redy the Easter lam-
be. When the euen was comme, he sat
downe with þ twelue. And as they dyd
eate he sayd, **Merely,** I saye to you, that

in Englyshe:

Fol. xxiij.

one of you shall betraye me. And they
were excedyng sorrowfull, and began e-
uery one of them to saye to hym. Is it I
master? He answered and sayde. He that
depeeth hys hande wyth me in the dyshe,
shall betraye me: the sonne of man goethe
as it is wytten of hym: but wo be to that
man, by whom the sonne of man shall be
betrayed. It had ben good for that man,
yf he had neuer ben borne. Then Judas
whych betrayed hym, answered ad sayde
Is it I master? He sayde vnto hym:
Thou haste sayde. As they drd eate, Je-
sus toke bread and gaue thanks, brake
it, and gaue it to hys disciples and sayd:
Take, eate, thys is my body. And he toke
the cup, and thanked and gaue it them
sayenge, drynke of it euerye one: for thys
is my bloude of the newe testament, that
shall be shed for many, for the remys-
sion of synnes. I saye vnto you, I wyll not
drynke hensforthe of the frute of the vy-
ne tree, vntyll that daye when I shall
drynke it newe wyth you in my fathers
kyngdome. And when they had sayd gra-
ce they went out into the moūt Olpyete

137. Epistles and Gospels

Then sayd Iesus vnto them, all ye shall be offended by me this nyght. For thus it is wytten I will smyte the shepherde, & the stocke shall be scattered abrode. But after I am rysen agayne, I wyll go before you into Galyle. Peter answered & sayde vnto hym. Though all men shuld be offended by the: yet wolde I neuer be offended. Iesus sayde to hym. Verely, I saye vnto the, that this same nyght before the cocke crowe, thou shalt denye me thysse. Peter sayd vnto hym. If I shuld dye with the: yet wold I not denye þe. Anyhowe also sayde all the discyples. Then went Iesus with the into a place which is called Bethsemany, and sayde to his discyples. Wyte ye here whyle I go and praye yonder, and he toke with hym Peter, and the two sonnes of zebedee, & began to waxe sorrowful, & to be in an agony. Then sayde Iesus to them. My soule is heuy, euen vnto the death, tarye ye here & watche with me. And he went a lyttell aparte, and fell flat on his face and prayed sayenge. O my father yf it be possible, let this cup passe from me. Neuer:

in Englyshe. **Forciii.**

theſeſſe, not as I will, but as thou wylſt.
And he came vnto þ̄ diſciples, & founde
them a ſleepe, & ſayd to Peter. What cou-
deſt thou not watche w̄ me one houre? wat-
che and praye, þ̄ thou ſhalt not into tempta-
cion: the ſpirite is willinge, but þ̄ fleſh
is weak. And he went away ones more, &
prayed ſayenge. O my father, if this cup
can not paſſe away from me, but that I
drinke of it: thy wyl be fulfilled, and he
came & founde the a ſleepe agayne: for their
eyes were heavy and he leſte them, & went
agayne and prayd þ̄ ſomde tyme, ſayenge
the ſame wordes. Then came he to his
diſciples and ſayde to them. Slepe heere
forth and take your reſt. Take heede the
houre is at hande. And the ſonne of man
ſhall be betrayed in to the handes of ſyn-
ners. Wyle, let vs be goynge, beholde he
is at hande that ſhall betraye me. While
he yet ſpoke, lo, Judas one of þ̄ twelve
came and with him a greate multitude,
with ſwordes & ſtaues, ſent from þ̄ che-
efe of the prieſtes and elders of the peo-
ple. And he that betrayed hym, had gyuen
them a token, ſayenge. Who ſoeuer I

Epistles and Gospels

And that same is he, laye handes on hym
 And forth wythall he came to Iesus and
 sayde, Mayle mayster. And kyssed hym.
 And Iesus sayde to hym. Frende wher-
 fore art thou come. Then came they and
 layde handes on Iesus, and toke hym.
 And beholde one of them whych were w
 Iesus stretched out hys hande and drew
 hys sworde and stroke a seruaunt of the
 hys preest and smote of hys eare. Then
 sayde Iesus vnto hym. Put vp thy swor-
 de into thy sheathe: for all that laye hand
 on the sword, shall perishe w the sword.
 eyther thynkest thou, þ I can not now
 praye to my father, and he shall gyue me
 mo then xii. legiōs of aūgels? But howe
 then shoulde the scriptures be fulfilled?
 for so muste it be. The same tyme sayde
 Iesus to the multitude: Ye are come out
 as it were to a thefe, wyth swordes and
 staves for to take me. I staue my self
 chynge in the temple amonge you, and ye
 toke me not. All thys was done, that the
 scriptures of the Prophetes myghte be
 fulfilled. Then all the disciples forsoke
 hym and fled. And they toke Iesus and

led hym to Cayphas þ hys preeſt where
the ſcrybes and the elders were aſſem-
bled, and Peter folowed hym a ſarre of,
to the hys preeſtes place, and went in, &
ſat wyth the ſeruauntes, to ſe the ende.
The cheyfe preeſtes and the elders, and al
the couſell: ſought falſe wytnes agaynſt
Jeſus for to put hym to deathe but they
founde none, in ſo moche that when ma-
ny falſe wytnesſes came, yet founde they
none. At the laſte came two falſe wytnes-
ſes, and ſayd. Thys felowe ſayde, I can
deſtrope the temple of God, and buylde
it agayne in thre dayes. And the cheyfe
preeſt aroſe and ſayd to hym. Anſwerest
thou nothyng, howe is it that theſe bea-
re wytnesſe agaynſt the? But Jeſus held
hys peace. And the cheyfe preeſt anſwe-
red and ſayde to hym. I charge the in þ
name of the luyng God that thou tell
vs whether thou be Chriſte the ſonne of
God. Jeſus ſayde to hym. þ haſte ſayde.
Nevertheleſſe I ſaye vnto you. Hereaf-
ter ſhall ye ſe the ſonne of man ſyttynge
on the ryghthande of power, and come
in þ cloudes of þ ſkye. Then þ hys preeſt

Pyssles and Gosples

rent hys clothes sayenge. He hath blasphemed, what nede we of anye mo wytnesses: behold now ye haue herd hys blasphemy, what thynke ye? They answered & sayde. Hets worþy to dye. Then spyte they in hys face, & buffeted hym wth fysses, & other smote hym wth þe palme of theyr hādes on hys face, sayenge. Tell vs þe Chryste. Who is he þe smote the? Peter saie wythout in the palatce, & a damsell came to hym sayenge. Thou also wast wth Iesus of Galyle, but he denyed before them all sayenge: I wote not what thou sayest. When he was gone oute into the porche, an other wenche sawe him, & sayd to the that were there. This fellow was also wth Iesus of Nazareth, & agayne he denyed wth an othe, þe he knewe not þe man. And after a whyle came to hym they that stode by & sayd to Peter. Surely þe arte euen one of the, for the speche bewrayeth the. Then began he to curse, & to sweare þe he knewe not the man. And immediatlye the cocke crowe. And Peter remembred þe wordes of Iesus, whych sayd vnto hym. Before þe cocke crowe, þe make denye me

chryse: & went out at the doores, & wepte
 bytterlye. when þ moornynge was come
 all the chryse preeſtes and the elders of
 þ people held a counſel agaynſt Jeſus to
 put hym to death, & brought hym bounde
 & deliuered hym vnto Ponce Pylate the
 debyte. The whē Judas whych betrayed
 hym, ſawe that he was condemned, he
 repented him ſelfe: and brought agayn þ
 chryſty plates of ſyluer to the preeſtes and
 elders, ſayenge. I haue ſynned, betrayng
 the innocēt bloude. And they ſayd. what
 is that to vs, ſe thou to that: And he caſt
 downe the ſyluer plates in þ temple and
 departed, and went and hanged him ſelfe
 And the chryſte preeſtes toke þ ſyluer pla
 tes and ſayde. It is not lawfull for to put
 them into the treaſury, bycauſe it is the
 pryce of bloude, and they toke counſell,
 and bought wyth them a potters ſelde, to
 burye ſtraungers in, wherfore the ſelde is
 called, the ſelde of bloude vnto this daye
 Then was fulfyllede that whiche was
 ſpoken by Jeremie the Propheete ſay
 enge. And they toke thryty ſyluer pla
 tes, the pryce of hym that was valowed,

Epistles and Gospels

whom they brought of the chylde of Israel, and they gaue them for the potters felde, as the Lorde appoynted me. Iesus stode before the debyte, and the debyte asked hym sayenge. Art thou the kynge of Jewes? Iesus sayde to hym. Thou sayest. And when he was accused of the cheyfe preestes, and elders, he answered nothyng. Then sayde Pylate vnto hym hearest thou not, howe many thynges they laye agaynst the? And he answered vnto hym neuer a worde. In so moche that the debyte maruailed greatly. At that leaste the debyte was wont to deliuer to the people a prysoner whom they wolde desyre. He had then a notable prysoner, called Barabbas. And when they were gathered together. Pylate sayde to the. Whe ther wyl ye that I gyue lofe vnto you Barabbas, or Iesus who is called Chylye? For he knewe well, that for enyue they had deliuered hym. When he was set downe to gyue Iudgement, his wyfe sent to hym sayenge. Haue thou nothyng to do wyth that iust man for I haue suffered many thynges this day in a dreame about

hym. But the chiefe priesles and the elders perswaded the people that they shuld aske Barabbas, and shulde destroe Iesus. Then the debyte answered and sayd to them. Whether of the twayne wyll ye that I let loose to you, and they sayd Barabbas. Pylate sayd vnto them. What shall I do then wyth Iesus, whyche is called Chyfte? They all sayde to hym, let hym be Crucifyed. Then sayde the debyte what cruyl hath he done? And then cryed the more sayenge. Let him be crucifyed. When Pylate saw that he preuailed nothyng, but that more brisynes was made he toke water and washed his handes, before the people sayenge. I am innocent of the bloude of this iuste person, and that shall ye se. Then answered all the people and sayde. Hys blond be on vs, and on oure chyliden. Then let he Barabbas loose vnto them, ad scourged Iesus, and deliuered hym to be crucifyed. Then the souldyers of the debyte toke Iesus to the commun hall: and gathered to hym all the companye, and they strypped hym, and put on hym a

Pyttles and Gospels

purpule robe : and planted a crowne of thorne, and put it on hys heade, and a rede in hys ryght hāde: and bowed they knees, before hym and mocked hym, sayenge : Hail kyng of the Jewes, and spytte on hym, and toke the reede and smote hym on the head. And when they hadde mocked hym, they toke the rede of hym agayne, and put hys owne rayment on hym, and led hym awaye to Crucifye hym. And as ap the came oute they founde a man of Cyren, named Symeon. Hym they compelled to beare hys crosse. And when they came to the place, called Golgotha: That is to saye, a place of dead mens sculles. They gaue hym byneger to drynke, myngled wryth gall and when he tasted therof, he wolde not drynke. When they had Crucifyed hym, they parted his garmentes, and dyd caste lottes, to fulfyll that whiche was spoken by the Prophete. They deuyded my garmentes amōge them, and on my vesture dyd they caste lottes. And they sat & watched hym ther: and they set by ouer hys head the cause of thys deathe, wryt:

in Englyshe.

Jo. xxviii.

ten: This is the kynge of the Jewes.
And there were two theues crucified
wyth hym, one on the ryghte hande, and
another on the lefte. They that passed
by reuyled hym, waggyng thei heades,
and sayinge: Thou that destroyest the
temple of God, and buyldest it in thre
dayes, saue thy selfe. Yf thou be the sone
of God, come downe from the Crosse.
Lyke wyse also the hye prestes mockyng
hym wyth the Scrybes and elders sayde
He saued other, hym selfe he can not
saue. Yf he be the kynge of Israell,
let hym now come downe from the crosse
and we wyll beleue hym. He trusted
in God, let hym deliuer hym now, yf
he wyll haue hym, for he sayde: I am
the sonne of God. That same also,
the theues whiche were crucified wyth
hym, caste in hys tethe. From the syxte
houre was there darckenesse ouer all the
lande, vnto the nynt houre. And about
the nynt houre, Iesus cryed wyth a
loude voyce, sayinge: Ely, Ely, Lamas-
sathany. That is to saye: My God
My God, why haste thou forsaken me?

Pyttles and Gospels

Some of the that stode there, when they herd that, sayde: **T**hys man calleth for **H**elyas. And strayghte waye one of them ranne and toke a sponge ad fylled it full of vynerger, and put it on a rede, & gaue hym to drynke. Other sayde let be, let vs se whether **H**elyas wyll come and delyuer hym. **J**esus cryed agayne wyth a loude voyce, and yelded vp the ghoost.

And beholde the bayle of the temple dyd rent in twayne, from the toppe to the botome: and the earthe dyd quake, and the stones dyd rent, and graues dyd open, & the bodres of many sayntes that slepte, arose and came oute of theyr graues after hys resurreccyon, and came into the holy cytye, and appeared vnto manye.

When the Centurion, and they þ were wyth hym watchynge **J**esus sawe the earth quake, and these thynges whyche happened, they feared greatly, sayenge: **O**f a suerty thys was the sonne of **G**od. And many womē were there, beholdyng hym a farre of, whyche folowed **J**esus from **G**alyle, mynysrynge vnto hym. **A**monge whiche was **M**ary **M**agdalene

and Mary the mother of James & Ioseph
and the mother of zebedees chyldren.

When the euen was come there came a
certain man of Arimathia, named Ioseph
whych he also was Iesus discypyle. He wet
to Pilate, and begged the body of Ie-
su. Then Pilate commaunded the body
to be deliuered, & Ioseph toke the body &
wrapped it in a cleane linnen cloth, & put
it in hys newe Tombe, whych he had he-
wenn out euē in the rocke: & rolled a great
stone at the doore of the sepulchre, and de-
parted. And there was Mary Magda-
lene and the other Marye spytyngge ouer
agaynst the sepulchre.

**¶ The Gospell on Palme
Sondaye.**

The next daye that followeth good
Frydaye, the hie prestes and pha-
ryses got them selues to Pilate & sayde:
Syr we remembre, that this deceyner
sayde whyle he was yet aliv. After thre
dayes I wyl aryse agayne. Comaunde
therfore the Sepulchre be made suer, vntill
the thyrde daye, lest peradventure
hys discyples come and steale him awaye

The pyssles and gospels
and saye to the people, he is rylen frome
death, and the laste erreure be worse the
the fyrste. Pilate sayde to them: Take
watchemen, go and make it as sure as
ye can, and they wente and made the se-
pulchre suer wpyth watchemen, and seas-
led the stone.

The passion on good frydaye.

John the. xviij. Chapter. A.

Iesus wente forth wpyth hys discy-
ples ouer þe broke Cedro, where as
was a gardeyn into the whych he entred
wpyth hys discypples. Judas also whych
betrayed hym knewe the place, for Iesus
ofte tymes resorted thither wpyth hys dy-
scypples. Judas then after he had recey-
ued a bonde of men, and mynysters of the
hye prestes and Pharysles, came thither
wpyth lanternes and fyrebrondes and
weapons. Then Iesus knowynge all
thynges that shulde come on hym, went
forth, and sayde to them: Whome seeke
ye? They answered hym: Iesus of Na-
zareth Iesus sayde vnto them: I am he
Judas also whych betrayed hym, stode
wpyth them, but as soone as he had sayde

to them, I am he, they wēt backwardes
and fell to the grounde. And he asaed the
agayne: Whome seke ye? They sayde:
Jesus of Nazareth. Jesus answered: I
sayde to you, I am he. If ye seke me, let
thes e go theȝ waye. That the sayinge
myght be fulfyllid, whȝche he spake. Of
them whȝche thou gaueste me haue I not
lost one. Symon Peter had a swerde &
drew it, and smote the hȝe Priestes ser-
uaunt, and cut of hys ryght eare, the ser-
uautes name was Malchus. The sayd
Jesus to Peter: Put vp thy swerde in
to the sheath. Shall I not drynke of the
cup whȝche my father hath geuen me?
Then the company and the Capayne, &
the mynysters of the Jewes, toke Jesus
and bounde hym, and led hym awaye to
Annas, for he was father in lawe vnto
Cayphas. Thys Cayphas was he that
gaue counsell to the Jewes, & it was ex-
pedient, that one mā shuld dye for the peo-
ple. And Symon Peter folowed Jesus &
another dyscypple. That dyscypple was
known of the hȝe priest, & went in wyth
Jesus into the palays of the hȝe priest, but

Pybles and Gospels

Peter stode at the doze wythoute. Then went out the other dyscyppe whyche was knowne to the hye preeste, and spake to the damsell that kepte the doze & brought in Peter. Then sayde the damsell that kepte the doze vnto Peter: Art not thou one of thys mans discyples? He sayd: I am not. The seruauntes and the mynysters stode there and had made a fyre of coles, for it was colde and they warmed them selues. Peter also stode amonge them and warmed hym selfe. The hye preest asked Iesus of hys dyscyples and of hys doctryne. Iesus answered hym: I spake openlye in the worlde I euer taught in the synagoge and in the temple, where all the Jewes resorted, and in secrete haue I sayde nothyng. Why askest thou me? Aske them whych herde me, what I sayde vnto the, beholde they can tell what I sayde. When he had thus spoken, one of the mynysters that stode by smote Iesus on the face, sayenge: Answerest thou the hye preest so? Iesus answered hym. Yf I haue yll spoken, beare wytnesse of yll: Yf I haue well spoken,

why Smytest thou me? And Annas sente hym bounde vnto Cayphas þe hye prest. Symon Peter stode and warmed hym selfe, and they sayde vnto hym: Art thou not also one of hys disciples? He denyed it and sayde: I am not. One of the seruantes of the hye preste, hys Cosyn whose eare Peter smote of, sayde vnto hym: Wd not I se the in the gardeyn w hym? Peter denyed it agayne, and immediatlye the cocke cewe. Then led they Iesus from Cayphas into the hall of iudgement. It was in the mornynge and they them selues wente not in to the iudgement hall, lest they shulde be despyled, but that they myght eate the Pascall lambe. Pylate the went out to them and sayde: What accusacyon byynge ye agaynst this man? They answered & sayde to hym: Yf he were no euill doer, we wolde not haue deliuered hym to the. Then sayde Pylate to them: Take ye hym and iudge hym after youre owne lawe. Then the Jewes sayde vnto hym: It is not lawfull for vs to put anye man to deathe. That the wordes of Iesus

Pyssles and gospels

myght be fulfyllled, whyche he spake, sygnif-
yfenge what death he shulde dye. Then
Pylate entred into the iudgemente hall
agayne and called Iesus & sayde to hym:
Art thou the kyng of the Jewes? Je-
sus answered hym: Sayest thou that of
thy selfe, or oþer tell it the of me?
Pylate answered: Am I a Jewe? Thy
owne nation, and hye priestes haue deli-
uered the to me. What haste thou done.
Iesus answered: My kyngdome is not
of this worlde, if my kyngdome were of
this worlde, then wolde my mynysters
surely fight that I shulde not be deliue-
red vnto the Jewes. But nowe is my
kyngdome not from hence. Pylate sayde
vnto hym: Then art thou a Kyng. The
Iesus answered: Thou sayest that I am
a Kyng. For this cause was I borne, &
for this cause came I into the worlde þ
I shulde beare wytnes vnto the truthe &
all they that of the truthe heare my voyce
Pylate sayde vnto hym: What thyng
is trueth. And when he had sayd that, he
went oute agayne to the Jewes, & sayde
to them: I fynde in hym no cause at all,

In Englyshe.

Fol. xxxii

ye haue a custome that I shoulde despyer
you one lose at Easter, wyl ye that I lose
to you the kynge of the Jewes? Then
cryed they all agayne: sayenge Not hym,
but Barabbas. That Barabbas was a
robber. Then Pylate toke Iesus and
scourged hym: and the souldyers woude
a crowne of thorne, and put it on his
heade, and they dyd on hym a purple
garmente, and sayde: Hail kynge of
the Jewes, and they smote hym on the
face. Pylate wente sothe agayne and
sayde to them: Beholde, I bynge hym
sothe to you that ye maye knowe, that
I fynde no faulte in hym. Then came
JESUS sothe wearynge a crowne of
thorne and a robe of purple. And Pyla-
te sayd to them: beholde the man. When
the hye prestes and mynysters sawe hym
they cryed saynge: Crucifye hym, cruci-
fy hym, Pylate sayde to them: Take ye
hym, & crucifye hym, for I fynde no cause
in hym. The Jewes answered hym. We
haue a lawe, and be oure lawe he oughte
to dye, because he made hym selfe þe sone
of God. When Pylate herde þe sayeng:

Pytles and Gospels

he was the more afrayde, and wente agayne into the iudgement hall and sayde vnto Iesus. Whence art thou? But Iesus gaue hym no answer. The Pylate sayde vnto hym. Speakest thou not vnto me? Knowest thou not that I haue power to crucyfy the? and haue power to lose the? Iesus answered: Thou couldest haue no power at al agaynste me, excepte it were geue the from aboue. Therfore he that deliuered me to the, is more in synne, and fro thenforth sought Pylate meanes to lose hym, but the Jewes cryed sayenge: Yf thou let hym go, thou art not Cefars frende. For whosoener maketh hym selfe a kynge, is agaynste Cesar. When Pylate herde that sayenge he brought Iesus forth, and late downe to geue sentence, in a place called the Pavement: but in the Hebrewe tongue Gabbatha. It was the Sabbath euen that falleth in the easter feast, and about the syxt houre, he sayde vnto the Jewes: beholde poure kynge: They cryed, awaye wyth hym, awaye wyth hym, crucify him Pylate sayd vnto the: Shall I crucifye

in Englyshe. Jo. xxxij.

your kynge: The hye priestes answered:
We have no kynge but Cesar. Then de-
lyuered he hym vnto them, to be cruci-
fied. And they toke Iesus. and led hym
awaye, and he bare hys Crosse, and went
forth into a place called the place of deed
mens sculles: whiche is named in Hebrus
Golgatha, where they crucified hym,
and two other with hym, on eether syde
one, and Iesus in the myddest. And Pil-
late wrote hys tytle, & put it on þe crosse.
The wyrtynge was Iesus, of Nazareth
kynge of the Jewes. This tytle red ma-
ny of the Jewes: for the place where Je-
sus was crucified was nere to þe Cyle.
And it was wryten in Hebrewe, Greke,
& Latyn. Then sayde the hye priestes of
the Jewes: Wryte not kynge of Jewes:
but þe he sayd, I am kynge of þe Jewes.
Pilate answered: What I haue wryt-
ten, that haue I wrytten. Then þe soul-
diers when they had crucified Iesus,
toke hys garmettes, & made foure partes
to euery souldier a parte, & also his cote,
the cote was wythout seame wrought.
on throughtout: & they sayd one to ano-

Epistles and gospels

her: let vs not deuyde it: but cast lottes
who shall haue it: þ the scripture myght
be fulfilled whiche sayth: They parted
my raiment amonge them and on my
rote dyd cast lottes. And the coudpers
dyd suche thynges in dede. There stode
by the Crosse of Iesus, hys mother, and
hys mothers syster, Mary the wyfe of
Cleophas, & Mary Magdalene. When
Iesus sawe his mother and the discy-
ple standynge whome he loued: he sayde
vnto hys mother: Woman, beholde thy
sone. Then sayd he to the discyples: Be-
holde thy mother. And from that houre,
the discyples toke her for hys owne. After
that when Iesus perceyued þ all thynges
were perfourmed that the scripture
myght be fulfilled, he sayde: I thyste,
There stode a vessel full of vynesse by,
and they fylled a sponge wyth vynesse,
and woude it aboute wyth ylope, & put
it to hys mouth. As soone as Iesus had
receyued of the vynesse, he sayde: It is
consumed. And bowed hys heed, & gaue
vp the ghost. The Jewes then because
it was the Saboth euen, that þ bodies

In Englyshe.

Fol. xxix.

Shulde not remayne on the crosse on the
Saboth day (for the Saboth day was a
hys day) besought Pilate that their leg-
ges myght be broken, & that they myght
be take downe. Then came the Souldiers
and brake the legges of the first, and of
the other whych was crucified with Jes-
sus. But when they came to Jesus, and
sawe that he was deed all redy, they brake
not his legges but one of þe Souldiers
with a spere thrust hym into the syde, &
forth w came there out bloude & wa-
ter, and he that sawe it bare recorde, & his
recorde is true, and knowethe that he
sayth true, that ye myghte beleue also.
These thynges were done that the scrip-
ture shuld be fulfilled Ye shal not breake
a bone of hym. And agayne another
scripture sayth: They shall loke on hym
whom they pearced.

The Gospell on good
Frydape.

After that Joseph of Arimathias
whiche was a disciple of Jesus
but secretly for feare of þe Jewes
besought Pilate þe he myght take downe
C.ii.

Pyssles and Gospels

ne the body of Iesus. And Pilate gave hym licence, and there came also Nicodemus (whiche at the begynnyng came to Iesus by nyght) and brought of Myrroure and Aloes mynled together aboute an hundred pounde weyght. Then toke they the body of Iesus, and wound it in linnen clothes wpth the odours, as the maner of the Jewes is to bury. And in the place where Iesus was crucified, was a gardyn, and in the gardyn a new Sepulcher, wherein was neuer man layde there layde they Iesus, because of the Jewes Saboth eyn: for the Sepulchre was nere at hande.

The Pyssle on Easter Day.
to the Corinthians. v. C.

Brethren, purge the olde leuen that ye may be new Dowe, as ye are swete bread. For christ oure Easter lambe, is offered vp for vs. Therefore let vs kepe holy day, not in olde leuen, neyther wpth the leuen of malyciousnes and wychednes: but wpth the swete breade, of purenesse, and earnestnes.

in Englyshe. fol. rrrb.

The Gospell on Easter dawe.

Marke. xvi. Chapter. 3.

Mary Magdalen, and Mary Jac-
coby, & Salome, boughte odours
that they myght come & anoynte
Jesus. And early in the moynynge þ next
dawe after the Sabboth dawe, they came
vnto the Sepulchre, when the Sonne was
rysen & they sayde one to another. Who
shall rolle vs awaye the stone from the
doore of the Sepulchre? And when they lo-
ked, they sawe how the stone was rolled
away, for it was a very great one. And
they went into the Sepulchre, and sawe
a yonge man sytynge on the ryghte sy-
de, clothed in a longe whyte garmente,
and they were abashed. And he sayde to
them. Be not afrayde. Ye seeke Jesus of
Nazareth whiche was crucified. He is
rysen, he is not here. Beholde the place
where they put hym: but go youre waye,
and tell hys discyples, and namelye Pe-
ter, he wyl go befoze you into Galyle,
there shall ye see hym, as he sayde vnto
you.

E.iii.

Epistles and Gospels.

The Epistle on Monday in
Easter weke. Actes of the Apo-
stles. 2. Chapter. f.

DEer shode vp amonge þe people
⁊ sayde vnto them, Ye knowe
well that Iesus Christe was
preached throughout all Iewry: ⁊ began
in Galyle, after the baptisme whiche
John preached: he we God anoynted Je-
sus of Nazareth with þe holy gost: and
with power. Whiche Iesus wet about
doringe good ⁊ healinge all þe were op-
pressed of the deuyls: for God was with
hym, ⁊ we are wytnesses of all thynges,
whiche he dyd in the lāde of the Iewes,
⁊ at Ierusalem, whome they slewe: and
hanged on tree: hym God rayled vp the
thyrde day, ⁊ shewed hym openly: not to
all the people, but to vs wytnesses cho-
sen befoze of God. Which ate ⁊ dranke
with hym after that he arose fro deach.
And he comaunded vs to preache to the
people, ⁊ testifye that it is he þe is ordey-
ned of God a iudge of quyrche and deed.
To hym gyue all the prophetes xptnes
that throughe his name shall receyue

in Englyshe.

Fol. xxi. vj.

missyon of synnes, all þ̄ belue in hym.

The Gospell on þ̄ Monday
in Easter weke. The. xxi. Cha
pter of Luke.

Two of the discyples of Jesu went
that same daye to a castell whiche
was from Jerusalem about syttee for
longes. called Emaus. And they talked
together of all those thynges that had
happened. And it chaunced as they com
moned together and reasoned, that Je
sus hym selfe drew nere and went wyth
them, but they cyes were holden, that
they coude not knowe hym, and he sayde
to them: What maner of communica
ryons are these that ye haue one to an
other as ye walke and are sad? And the
one of them named Cleophas answered
and sayd to hym: Art thou only a straun
ger in Jerusalem, & hast not knowen the
thynges whiche haue chaunced there in
these dayes? To whom he sayde: What
thynges? And they sayd to hym: That
Jesu of Nazareth, which was a pphet mygh
ty in dede & woꝛde, before god & all þ̄ peo

Epistles and Gospels

ple. And howe the hye p.cestes & our rulers deliuered hym to be condempned to death, & haue crucified hym: but we trusted that it shulde haue ben he that shulde haue deliuered Israel. And as touchynge all these thynges, to day is euen þe thyrde daye that they were done. Yea & certayne women also of our cōpany made vs astounded, whiche came earlye to the sepulchre, and found not hys body and came, sayinge, that they had sene a vyssyon of angels, whiche sayd that he was aloue. And certayn of them whiche were wyth vs, went theyr waye to the sepulchre, and founde it euen so, as þe women had sayd: but hym selfe they saw not. And he sayde to them: O folles and slowe of hert to be leue all that the prophetes haue spoken: ought not Christe to haue suffred these thynges, & to enter into hys glory? And he began at Moyses and at all þe prophets, and interpreted to them in all scriptures whiche were wyrtten of hym, and they drew nere to þe castell whych they went to: and he made as though he wolde haue gone further: but they constrained

In Englyshe. Fo. xxxvll.

hym sayinge: Abide with vs, for it draweth towards nyght, & the daye is far passed: and he wēt in to cary wyth them. And it came to passe as he satte at meate wyth them, he toke bread, blessed it, brake and gaue it to them, and theyr eyes were opened and they knewe hym, & he vanished oute of theyr syghte, and they sayd bytwene them selues, dyd not oure hertes burne wthyn vs whyle he talked wth vs by the waye: and as he opened to vs the scriptures. And they arose vpon the same houre & returned agayne to Jerusalem, and founde the eleuen gathered togyther, and thē that were wth them, whiche sayde the Lorde is risen in dede and hath appered to Symon, & they tolde what thynges was done in the waye and howe they knewe hym in breakinge of bread:

The pylle on wednesday
in Easter weke, Ictes of the
Apostles. xiii. Chapter. C.

Dule stode vp, and beckened
wyth the hande, and sayde: Ye
men and byethzen chyldren of

Pytles and Gospels

the generation of Abraham, and whos
foener amonge you feareth God: to you
is this woꝛde of saluacyon sent. The in
habiters of Ierusalem and their rulers,
bycause they knewe him not, nor yet the
voyces of þe pphetes whych are red eue
ry Saboth daye. They haue fulfyllid
the in condēnyng hym. And when they
founde no cause of death in hym, yet desy
red they Pilate to kyll hym. And when
they hadde fulfyllid all þe were wyrtten
of hym, they toke hym towne from the
tree, ad put hym in a sepulchre: but God
rayled hym agayne from death. And he
was sene many dayes of them whych
came wyth hym fro Galyle to Ierusa
lem, whych he archys wyntness vnto the
people. And we declare vnto you, howe
that þe pmyse made vnto the fathers,
God hath fulfyllid vnto vs theyr chyl
dren, in that he rayled by Iesus agayne.

The Gospell on the Che
wylday in Easter weke. Luke
xiiii. Chapter. f.

Iesus hym selfe stode in þe myddeste
of hys discyples, & sayde vnto the:

In Englyshe.

To. xlviii.

Peace be w you. And they were abashed
and a frayde, supposynge that they had
seng a spirite. And he sayde vnto them.
Why are ye troubled: & why do thought
tes aryse in your hertes: Behold my ha
des, & my fete: that it is euen I my self,
handle me and se. For spirites haue no
flesh & bones, as ye se me haue. And whē
he had thus spoken, he shewed thē hys
handes, and hys fete: & whyle they yet
beleued not for Joye, and wondered: he
sayd vnto thē, haue ye any meate: And
they gaue him a pece of bryyled fysh, and
of a hony combe, and he toke it and dyd
eate it before them, and he sayd vnto thē.
These are the wordes, whiche I spake
vnto you: whyle I was yet w yth you,
that all must be fulfilled, whiche were
wrytten of me in the lawe of Moses,
and in the Prophetes, and in the Psal
mes. Then opened he theyr wrytes, that
they myght vnderstande the scriptures:
and sayde to them thus it is wrytten.
and thus it behoueth **L M N O P Q R S T V**
to suffer, and to aryse agayne from de
ath the thyrde daye. And repentance and

Pistles and Gospels
remission of synne, shuld be preached in
hys name amonge all nacjons.

The Pistle on wednysdaye in
Easter. Actes of the Apo-
stles. iii. Chapter. C.

Peter openynge hys mouthe sayde:
Ye men of Israell, and all ye that
feare God heare. The God of A-
braham, Isaac, and Jacob, the God of
ycre fathers hath glorified hys sonne
Jesus: whom ye betrayed, and denyed
in the presence of Pilate: when he had
iudged hym to be loosed. But ye denyed
the holy and iust and despyred a martir
er to be gyven you, and kylled the Lord
of lyfe, whō God hath raysed frō deathe
of the whiche we are wytnesses: and
nowe brethren, I knowe that throughe
ignozaunce ye dyd it, as dyd also youre
heedes. But God whiche shewed before
by the mouthe of all the Prophetes that
Christe shulde suffer hath this wyse ful-
fylled it.

The Gospell on wednysday in
Easter weke. The. xxi.
Chapter of Johan. A

After that Iesus shewed hym selfe
agayne to his disciples, at the see
of Cyberias. And on this wyse shewed
he hym selfe. There was together Symon
Peter, and Thomas which is cal-
led Didymus, and Nathanael of Cana
a cyte of Galyle and the sonnes of zebe-
dee, and two other of the discyples. Symon
Peter sayd to the . I go a fpying.
They sayde vnto hym. We also wyl go
with the. Then went they awaye & en-
tered into a shyp streyght waye, and that
nyght caught they nothyng: but when
the mornyng was now come, Iesus stoode
in the shope: Neuerthelesse, the discy-
ples knew not that it was Iesus. Iesus
sayd vnto them. Syns, haue ye any mea-
ter. They answered hym no: and he sayd
vnto them. Cast out the net on the ryght
syde of the shyp, and ye shal fynde. They
cast oute, and anon they were not able
to drawe it for the multitude of the fys-
hes. Then sayde the disciple whom Je-
sus loued vnto Peter. It is the Lorde.
When Symon Peter herd that it was
the Lorde, he gyde his mantyll to hym,

Pyssles and gospels

for he was naked, and sprang into the
see. The other disciples came by ship,
for they were not farre from lande: but
as it were. **L. C.** cubytes: and they drew
the nette wth fyshes. As soone as they we-
re come to lande, they sawe hote coles &
fyre layde thereon, & breade. Iesus sayde
to them bring of the fysh which you ha-
ue caught. Symon Peter stepped forth,
and drew the nette to lande, ful of great
fyshes: an. **L. i. liii.** And for all that there
was so many, yet was not the nette bro-
ken. Iesus sayd to them come and dyne.
And none of the disciples durst aske him
what art thou: for they knewe þ^t it was
the Lorde. Iesus then came and toke
breade and gaue it them, and fysh as he
wylle. And this is now the thyrde tyme,
that Ies^{us} appeared to his disciples,
after that he was risen agayne from
deathe.

The Pyssle on the fyrste sondaye af-
ter Easter daye, called Iowe son:
daye. The fyrst pyssle of
John. v. Chap. **A.**

Most dere beloued bryethren, at
that is bozne of god ouercom-
meth the worlde, and thys is
the vy croys that ouercometh þe worlde,
euen oure sayth: wha is it, that ouercom-
meth the worlde, but he whiche beleueth,
that Iesus is the sonne of God: Thys
Iesus Christ is he that came by water &
bloude, not by water onely: but by water
and bloude. And it is the spirite that bea-
reth wytnes: bycause þe spirite is truely.
For there are thre whiche beare record in
heauen. The father, the worde and the
holye goost. And these thre are one, for
there are thre whiche beare recorde in
earth. The spirite, the water, and blou-
de: and these thre are one. If we receyue
the wytnesse of men, the wytnes of God
is greater: for this is þe wytnes of God
whiche he testifed of his sonne. He þe bele-
ueth on the sonne of God, hath the wytnes-
nesse of God in hym selfe.

The Gospell on lowe. Monday

The xx. Chap. of Iohn. C.

At the same daye at nyghte whiche
was þe moxowe after þe Sabbath

Pyssles and Golpes

Daye: when the doores were shut, where the disciples were assēbled together for feare of the Jewes came Jesus and stood in the myddest, & sayd to them. Peace be wth you. And when he had so sayd, he shewed vnto them hys handes and hys syde. Then were the disciples glad whē they sawe the Lord. Then sayde Jesus to them agayne. Peace be with you, As my father sent me, euen so sende I you. And when he had sayd that, he breathed on them and sayd to them. Receyue the holygoost. Whose synnes soeuer ye remyt, they are remytted to thē: & whose synnes soeuer ye retayne, they are retayned. But Thomas one of the xii. called Didim^{us}, was not wth thē, whē Jesus came, & other disciples sayd vnto hⁱ. We haue sene & Lord. And he sayd vnto thē. Except I se in hys handes, & pynt of & nayles, and put my fynger in the holes of the nayles: and thrust my hande into hys syde, I wyl not beleue. And after viii. dayes agayne hys disciples were wth them and Thomas wth them. Then came Jesus when the doores were shut, &

stode in the myddest, and sayd. Peace be
 to you. After that sayde he vnto Tho-
 mas, brynge thy spynger, hyther and se
 my handes, and brynge thy hand, and
 thrust it into my syde, & be not fapthlesse,
 but beleuyng. Thomas answered and
 sayde to hym my Lorde and my God.

Jesus sayde vnto hym. Thomas, by cau-
 se thou hast sene me, therfore thou bele-
 uest. Happy are they that haue not sene, &
 yet beleue. And many other sygnes dyd
 Jesus in the ptesence of hys Dyscyples,
 which are not writte in thys boke. The-
 se are written that ye myght beleue that
 Jesus is Chryste the sonne of God, and
 that in beleuyng, ye myght haue lyfe tho-
 rowe hys name.

The Byble on the. ii. Sonday af-
 ter Easter. The fyrst Byble of Pe-
 ter. The. ii. Chapter. C.

Moste dere beloued brethren,
 Chryst suffred for vs, leauyng
 vs an ensample þ we shuld fo-
 lowe hys steppes whycha dyd no synne:
 neyther was there gyle founde in hys

Epistles and Gospels

mouth, whych when he was reuyled, reuyled not agayne, when he suffered he threatened not, but commyted the cause to hym that iudgeth ryghtously, whiche his owne selfe bare oure synnes in hys bodye on the tree, that we shuld be deliuered from synne: and shulde lyue in ryghtuousnes by whose strykes ye were healed: for ye were as shepe goyng a straye, but are now returned to the shepherde and byshop of your soules.

The Gospel on the II. Sunday
after Easter. The .x. Chapter of
John. B.

IESUS sayde to hys discypples.
I am the good shepherde, the good
shepherde gyueth hys life for his shepe:
an hyred seruaunt, whiche is not the
shepherde neyther the shepe are hys owne,
seeth the wolfe commynge, and leaueth
the shepe, and fleeche, and the wolfe cat
cheth them, and scattereth the shepe. The
hyred seruaunt fleeth, because he is an
hyred seruaunt, and careteth not for the
shepe. I am the good shepherde, and knowe
we myne, and am known of myne. As

the father knoweth me: euen so know I
my father. And I gyue my lyfe for the
shepe, and other shepe I haue whiche are
not of this folde, the also must I byng,
that they may heare my voyce, and that
there maye be one flocke, and one shep-
herde.

The Prylle on. iiii. Monday
after Easter daye. i. Peter the ii.
Chapter. **L.**

Most dere beloved brethren.
I beseeche you as straungers,
and pylgrymes: abstayne from
fleshely lustes, whiche fyght agaynst the
soule, & se that ye haue honelle conuersa-
cyon amonge þe Gentyle, þe they wyl prye
backe byte you as euill doers, maye se
youre good workes, & prayse God in the
daye of vlstacion. Submitte your selues
vnto all maner ordinaunce of man for the
Lordes sake whether it be vnto þe kynge
as to þe chiefe heed: eyther vnto þe rulers,
as to them that are sente of hym: for the
punishment of euill doers, but for the
laude of the that do well: for so is þe wyll

Epistles and Gospels

of God, that ye put to silence the ygnor-
eance of the folke men as free, & not
as hauing the libertie for a clooke of ma-
lipyousnesse: but euen as the seruantes
of God. Honour all men, loue brothers
by felowshyp: feare God, and honour
the kyng. Seruantes, obey youre may-
sters wyth all feare, not onely yf they be
good & curtiouse: but also though they
be frowarde, for it cometh of the gra-
ce in Christ Iesus oure Lorde.

The Gospell on the. iiii. Mondays
after Easter, The. xvi. Chapter of
John. C.

Iesus sayd to his dyscyples, after a
whyle ye shall not se me, & agayn af-
ter a whyle ye shall se me, for I go to the
father. Then sayde some of his disciples
betwene themselves. What is this, that
he sayth to vs? After a whyle ye shall
not se me, and agayne after a whyle ye
shall se me, and that I go to the father.
They sayd therefore, what is this that
he sayth, after a whyle? We can not tell
what he sayth. Iesus perceyued that
they wolde aske hym, and sayde to them

In Englyshe.

Fol. xlili.

Thys it is that ye enuyre of betwene
yourselues: that I sayde, after a whyle
ye shall not se me, & agayne after a whyle
ye shall se me. Merely verely, I saye vnto
you, ye shall wepe and lament, the world
shall reioyse, ye shall sorowe but youre
sorowe shalbe turned to ioye. A woman
when she traueleth, hath sorowe because
her houre is come: but as soone as she
is deliuered of the chylde, she remembreth
no more þe anguysh, for ioye þe a man
is borne into the worlde. And ye are now
in sorowe, but I wyll se you agayne.
And youre hertes shall reioyse and youre
ioye shall no man take from you.

The Psalme on the. liii. Son-
daye after Easter. James the. i.
Capit. L.

Moste dere beloued brethren.
Euerie good gyfte, and euerie
perfecte gyfte, is from aboue,
& cometh downe, from þe father of lycht,
whō is no variablenesse, neyther is he
chaunged vnto darkenes. Of hys owne
will he gat he vs wth the worde of lycht,

f. lii.

Pyssles and Gospels
that we shulde be the first fruyte of hys
creatures. Wherfore dere brethren, let
euerye man be swyfte to heare, slowe to
speake, and slowe to wrath. For þe wrath
of man worketh not that which is rygh-
teous before God. Wherfore laye a part
all slythynes, all superfluyte of malicy-
ousnesse. And receyue wyth mekenesse, þe
worde that is grafted in you: whiche is
able to saue your soules.

**The Gospel on the, iiii. Son-
daye after Easter. John the. xvi.
Chapter. B.**

Iesus sayde to hys disciples, nowe
I go my way to hym that sent me:
and none of you asketh me whyther go-
est thou: but because I haue sayde suche
thynges to you, your heartes are full of
sorrowe. Nevertheless I tell you truthe, it
is expedient for you that I go away, for
yf I go not away, that comforter wyl
not come to you: but yf I departe I wyl
sende hym to you, and when he is come
he wyl rebuke thy worlde of synne, and
of ryghteousnes, and of iudgement. Of
synne: because they beleue not on me, of

in Englyshe. Jo. xlviii.

Nicodemus sayde to hym, Howe can a man
be borne when he is olde? Can he enter
into hys mothers wombe and be borne a
gayner? Iesus answered, Merely verely,
I saye vnto the, Excepte that a man be
borne of water, and of the spryte, he can
not enter into the kyngdome of God.
That which is borne of the fleshe is fles-
he: and that which is borne of the spiri-
te is spirite. Veruell not that I sayde to
the, ye must be borne anewe. The wynde
bloweth, where he lysteth, and thou hea-
rest his sounde, but thou canst not tell
whence it commeth, and whither he go-
eth: so is euery man that is borne of the
spirite. Nicodemus answered & sayde
to hym, Howe can these thinges be? Je-
sus answered and sayd to him, Vete thou
a mayster in Isarell, and knowest not
these thinges? Merely, verely, I saye to
the, We speake that we knowe, and tes-
tifye that we haue sene, and ye receyue
not oure witness. If I tolde you earthly
thynges, & ye haue not beleued, how shul-
de ye beleue of I shall tell heuenly thin-
ges? And no mā hath assended vp to he-

Epistles and gospels.

uen, but he that came downe from heuē:
that is to saye, the sonne of man, which
is in heuen: and as Moyses lyfted vp
serpent in wyldernes, euen so muste the
sonne of man be lyfted vp, that no man
whiche belueth in him perishe, but haue
eternall lyfe.

The Epistle on corpus Christi.
1. Cor. x. 1. 1. Cor. x. 1. 1. Cor. x. 1.
1. Cor. x. 1. 1. Cor. x. 1. 1. Cor. x. 1.

Brethren, that which I gaue vnto
you I receyued of the Lord:
for the Lord Iesus Christ the
same nyght in which he was betrayed
toke breade and thanked, and brake and
sayde. Take ye, and eate ye, this is my bo-
dy which is broken for you. This do ye
in the remembraunce of me. After that
same maner he toke the cup when sup-
per was done sayenge. This cup is the
newe Testament in my bloude, thys do
ye as ofte as ye drinke it, in the remem-
braunce of me: for as ofte as ye shall eate
thys breade, and drinke of thys cup: ye
shall shew the Lordes death tyll he come.
Wherefore, who soeuer shall eate of thys

In Englyshe. Fol. lvi.

bread, or drynke of the cup vnworthely,
he shalbe guiltye of the body and bloude
of the Lorde. Let a man therfore examyn
him selfe, and so let hym eate of the bread
and drynke of þe cup. For he that eateth
and drynketh vnworthely eateth & dryn-
keth hys owne dampnacyon: because he
maketh no difference of the lordes body.

The Gospell on Corpus Chry-
sty daye. The. vi. Chapter of
John. f.

Iesus sayde to hys disciples, and to
the compaignie of the Jewes. My
fleshe is meate in dede, and my bloude is
drynke in dede. He that eateth my fleshe,
and drynketh my bloude dwelleth in me,
and I in hym. As the lyving father hath
sent me, even so lyue I for the father, &
he that eateth me, shall lyue by me. This
is that breade whiche came from heauen
not as youre fathers haue eaten Manna,
and are deed. He þe eateth of this breade
shall lyue ever.

The Psalle on the fyft Sodaye after
Trinite. i. John the. iiii. Chap. B.

Epistles and Gospels

Doſte here beloued brethren
 God is loue, in this appeared
 þe loue of God to vs ward, be
 cauſe þe God ſent hys only begottē ſonne
 into þe worlde, þe we myght loue througħ
 hym. Here in is loue, not that we loued
 God, but that God loued vs: & ſente his
 ſonne to make agrement for our ſynnes.
 Dearly beloued, yf God ſo loued vs, we
 ought alſo to loue one an other. No mā
 hath ſene God at any tyme. If we loue
 one another, god dwelleth in vs, and his
 loue is perfecte in vs. Hereby know we,
 that we dwell in hym, and he in vs: be-
 cauſe he hathē gauen vs of hys ſpyte.
 And we haue ſene and do teſtifie, that þe
 father ſent his ſonne, whiche is the ſau-
 oure of the worlde. Who ſoeuer confeſ-
 ſeth that Jeſus is the ſonne of God,
 in hym dwelleth God, & he in God. And
 we haue knowen and beleued the loue þe
 God hath to vs. God is loue, and he þe
 dwelleth in loue, dwelleth in God and
 God in hym. Here in is the loue perfecte
 in vs, that we ſhulde haue truſte in the
 day of Iudgement, for as he is, euē ſo are

We in this worlde. There is no feare in loue, but perfecte loue casteth oute all feare, for feare hath paynfulnesse. He that feareth is not in perfecte loue. We loue hym, for he loued vs fyrst. Yf a man saye I loue God, and yet hateth hys brother, he is a lyar. Howe can he that loueth not hys brother, whō he hath sene: loue God whom he hath not sene. And thys commaundemente haue we of hym, that he which loueth God, shulde loue hys brother also.

The Gospell on the fyrst Son-
daye after Trinite. Luke. xvi. Cha-
pter. D.

Iesus put forth a parable vnto hys disciples sayenge. There was a cer-
tayne ryche man, whiche was clothed in
purple and fyne reynes, and fared dely-
ciously euery daye. And there was a cer-
tayne begger named Lazarus, which lay
at hys gates, full of sores, desyringe to
be refreshed, wyth some of the crommes
which fell from the ryche mannes boor-
de. **A**fter theleste, the dogges came
and lyched hys sores. And it fortuneth

Epistles and Gospels

that the begger dyed, and was carped by the angels into Abrahams bosome. The ryche man also dyed, and was buried: & beinge in Hell in tormentes, he lyfte vp hys eyes, and sawe Abraham a farre off, & Lazarus in hys bosome, and cryed, and sayde. Father Abraham haue mercede on me, & sende Lazarus that he maye dyppe the tpype of hys synger in water, & cole my tonge, for I am tormented in thys flame. But Abraham sayde vnto hym. Sonne remembre that thou in thy lyfe tyme receyued thy pleasure, and contrary wyle Lazarus payne. Nowe therfore is he conforred, and thou art punyshed. Beyonde all thys betwene you, and vs, ther is a greate space set, so that they whiche wolde go from hence to you can not, nether maye come frome thence to vs. Then he sayde. I praye þ therfore Father, sende hym to my fathers house, for I haue fyue brethren, for to warne them, lest they also come into thys place of tormentes. Abraham sayd vnto hym. They haue Moses and the Prophetes, let them heare them. And he sayde. Naye

in Englyshe.

Fol. lvi.

Father Abraham, but yf one came vnto them from the dead, they wolde repent, He sayde vnto hym. Yf they beleue not Moyses, & the Prophetes, nether wyl they beleue, though one rose from death agayne.

The Pystle the. ii. Mondaye after Trinite. i. Pystle of Iohn. iiii. Chapter. L.

Maybe not my brethren, though the wolde hate you, we knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother abyeth in death. Whosoever hateth his brother is a manslayer, & ye knowe þ no man here hath eternall lyfe, abydyng in hym. Hereby perceyue we þ loue of God, in þ he gaue his lyfe for vs: & therefore ought we also to geue oure lyues for oure brethren. Whosoever hathe this worldes good, & seeth his brother haue nede, and shutteth vp his compassion fro him, howe dwelleth the loue of God in hym. My babes, let vs not loue in worde, neyther in tonge, but in dede and verite,

I. ii.

Pytles and Gospels

¶ The Gospell on the .ii. Bondage
after Trinite. Luke the, xiiii. Cha
pter. D.

Iesus put forth a similitude to hys
discyples sayenge. A certayne man
ordeyned a great supper, and had many,
and sente hys seruaunt at supper tyme
so saye to them, that were bydden, come,
for all thynges are now redye. And they
all at ones, began to make excuse. The
first sayd to hym. I haue boughte a to-
wne, and I muste nedes go and se it: I
praye the haue me excused. And an other
sayde. I haue bought syue yocke of oxen,
and I go to proue the, I praye the haue
me excused. The thyrde sayd. I haue ma-
ryed a wyfe, & therfore I can not come.
And the seruaunte went and brought his
mayster worde, therof. Then was the
good man of the house dyspleased and
sayd to hys seruaunte. Go oute quickly
into the stretes, and quarters, and bynge
in byther the pore, and the maimed, and
the halte, and the blynde, And þe seruaunte
sayd: Lord it is done as þe comaundest, &
yet there is roume, And the Lorde sayde

in Englyshe,

Follix:

to the seruaunt. Go out into the hye wayes, and hedges, and compell them to come in, that my house maye be fylled. For I saye to you: that none of these whyche were bydden, shall tast of my supper.

The Byble on the. iiii. Dodaye
after Trinite. The. i. Peter the. v.
Chapter. B.

Brethren. Submitte youre selues
vnder the myghtye hande of
God, that he maye exalte you,
when the tyme is come, cast all your care
to hym, for he careth for you. Be sobre &
watche, for your aduersary the deuyl, as
a rorynge Lyon walketh about, sekyng
whome he maye deuoure. Whom resyst
ye, stedfast in fayth: remembryng that
ye do but fulfyll the affliccyons, whyche
are appoynted to your brethren that are
in the world, the God of all grace, which
called you vnto hys eternall glorie by
Christ Iesus. Shall his owne selfe af-
ter ye haue suffered a lytell affliccyon
make you perfecte, shall saile strength and
stablyshe you, to hym be glorie & domynion

iii.

Pysles and Gospels
for euer, and whyle the world endureth,
So be it.

The Gospell on the. iiii. . Don-
day after Trinite. Luke the xvjte
Chapter. . A.

A He Publycanes, and the Synners,
resorted to Jesus, to heare hym, &
the Pharysies and Scrybes murmured
sayenge: He receyuethe to hys companye
Synners, and eateth wyth them. The pue
he forth this sympletyude to the sayenge:
What man of you hauynge an hundred
shepe, yf he lose one of them, dothe not he
leauue nynty and nyne in the wyldernes
and go after that whiche is losse, tyll he
fynde hym? And when he hath founde him
he layeth hym on his shuldres wth ioye:
and as soone as he cometh home, he cal-
leth together hys louers, and neighbours
sayenge to them: Reioyse wth me, for I
haue founde my shepe whiche was lost.
I saye to you: that lyke wyse ioye shal be
in heauen, ouer one synner that repētethe
more then ouer nynty and nyne iust per-
sones, whiche haue no repentaunce. Cy-
ther what woman hauynge ten grots,

if she lose one, doth not light a candell,
and swepe the house, and seeke diligently
vntyll she fynde it: And when she hath
founde it, she calleth her louers and her
neighbour's, sayinge: Reioyse wyth me
for I haue founde the grote whiche I had
lost. Likewise I saye vnto you, ioye is
made in the presence of the Angels of
God, oure one synner that repenteth.

The Psalme on the. iiii. Sunday
after Trinite Romaynes the. viii.
Chapter. D

Brethren, I suppose that the as-
pycions of this lyfe, are not
worthy of the gloire to come
whiche shalbe shewed vpon vs. Also
the feruent desyre of the creatures aby-
deth lokynge when the sonnes of God
shall appeare: because the creatures are
subdued to vanyte agaynst theyr wyll
but for his wyll, which subdued them in
hope. For the very creatures shall be de-
lyvered from the bondage of corrupcyō,
into the glorious liberty of his sonnes of
God. For we knowe that euery creature

Pyttles and Gospels

gtoneth wyth vs also, and trauayleth in payne, euen to the tyme. Not they onlpe, but euen we also whyche haue the fyrste fruytes of the sprete, mourne in oure selues, and wayte for the adoptyon, & loke for the deliuerance of our bodyes.

The Gospell on the. liii. Son-
daye after Trinite, Luke the .vi.
Chapter. f.

Iesus sayde vnto hys disciples. Be ye mercyfull, as your father is mercyfull. Judge not, and ye shall not be iudged. Condempne not, and ye shall not be condemned. For geue, and ye shall be for geuen. Geue and it shall be geuen to you, good measure, pressed downe shaken together, and runnyng ouer, shall mē geue into your bosomes. For with what measure ye mete, wyth the same shall man mete to you agayne. And he put forth a synplyrude to the. Can the blynde leade the blynde, do they not both then fall in to the dyche, The discyppe is not aboue the mayster. Euery man shall be perfyte,

yf he be as hys mayster is. Why seeest þu
a mote in thy brothers eye, and consyderest
not the beame that is in thyne owne
eye? Cyther howe canst thou saye to thy
brother? Brother let me pull oute þe mote
that is in thyne eye, when thou percey-
uest not the beame, that is in thyn owne
eye? Ypocryte, cast out the beame out of
thyne owne eye first, and then shalte thou
be perfeldye to pull oute the mote of thy
brothers eye.

The Psalme on the .v. Sondaye
after Trinite. i. Psalme of Peter þe
iii. Chapter. A.

Brethre, be ye all of one mynde,
one suffer wyth another, loue
as brethre, be pytefull, be cour-
teous, not renderynge yll for yll, neyther
rebuke for rebuke: but contrary wyse,
blyssed, remembre that ye are therunto cal-
led, euen that ye shulde be heyres of bles-
syng. Yf any man longe after lyfe, and
loueth so to see good dayes, let hym refraine
his tonge frome yll., and his lippes that
they speake no gyle. Let hym eschewe yll,
and do good, let hym seeke peace and en-

Pyssles and Gospels.

sewe it: for the eyes of oure Lorde are ouer the ryghteous, and hys cares are opened vnto theyr prayers: but the scarce loke of oure Lorde, beholdeth them that do yll. Moreover who is he that wyl harme you, yf ye folowe that whiche is good: Notwithstandyng, happy are ye, yf ye suffer for ryghteousnes sake, yee and feare not, though they seme scryble vnto you, neyther be troubled, but sanctifye our Lorde God in your hertes.

The Gospel on the .v. Sondaye after Trinite, The .v. Chapter of Luke. A.

When the people pressed vnto Iesus to heare the worde of God, he stode vp by the lake of Genesareth and sawe two shypes standyng by the lakes syde, but the fysher men were gone out of them, and were walshyng theyr nettis and he entred into one of þ shippes whiche perteyned to Symon, and prayed him that he wolde thruste oute a lytel from the lande, and he sat downe and taught the people out of the shyppe,

in Englyshe.

Jo. lxxij.

When he had lefte speakynge; he sayde vnto Symon: Launche out into þe depe, and let synne youre nettes to make a draught, and Symon answered & sayde to hym: Master, we haue laboured all nyght, and haue taken nothyng. Neuer thelatter at thy worde, I wyll lose forth the nette. And whē they had so done, they enclosed a great multitude of fyshes, & theyr net brake, but they made synnes to theyr felowes whiche were in the other synne, that they shulde come and helpe them, and they came and fylled bothe the synnes, that they sonke agayne. When Symon Peter sawe that, he fell downe at Iesus knees, sayinge: Lorde go from me, for I am a synfull man; for he was bettely astounded, and all that were with hym at the draught of fysh whiche they toke: and so was James also & John & sonnes of zebede, whiche were partners with Symon. And Iesus sayde vnto Symon feare not, from henceforth thou shalt catch men, And they broughte the synnes to lande, and losoke all, and followed hym

Epistles and Gospels

The Epistle on the .vi. Sodaye
after Trinite Romaynes the .vi.
Chapter. A.

Brethren, remembre ye not that
all we whiche are baptised in
the name of Jesus Christe, are
baptised to dye wyth hym, we are bury-
ed wyth hym, by baptisme for to dye that
lyke wyse as Christe was rayled vp fro
death by the glory of the father, even so
we also shulde walke in a newe lyfe: for
yf we be grafted in death lyke vnto hym,
even so must we be in the resurreccyon.
Thys we make remembre that oure olde
man is crucified wyth him also, that the
body of synne might vicerly be destroy-
ed, that henceforth we shulde not be ser-
uauntes of synne. For he that is dead,
is iustified from synne. Wherefore yf we
be dead wyth Christe, we beleue that we
shall lyue wyth hym, remembryng that
Christ ones rayled from death, dyeth no
more, death hath no more power ouer
hym. For as touchyng that he dyed, he
dyed concernyng synne, ones. And as
touchyng that he lyueth, he lyueth to

God. I pke wylle ymagen ye also þe ye are
dead concernynge synne: but are alpyue
vnto God thouroughe Iesus Chryst our
Lorde.

The Gospel on the .vi. Son-
daye after Trinite. Mathewe the
v. Chapter. **L.**

Iesus sayde vnto hys disciples. Re-
lye, I saye vnto you. Excepte yone
ryghteousnesse, excede þe ryghteousnesse
of þe Scrybes & pharyses, ye shall not en-
ter into þe kyngdō of heuen. ye haue herd
how it was sayd vnto the of þe old tyme
Thou shalt not kyl. For who soeuer kyl-
leth, shall be in daunger of iudgement.

But I saye vnto you: Whosoever is
angrye with hys brother (vradrysedly)
shall be in daunger of iudgement. And
who soeuer sayeth vnto hys brother Ra-
cha, shall be in daunger of a counsell, But
who soeuer sayeth thou foolle shall be in
daunger of hel fire. Therefore, when thou
offerest thy gyfte at the alter, and the-
re remembreth that thy brother hathe
ought agaynst the, leaue there thy offe-
rynge before the aulter, and go thy waye

Epistles and gospels
first, and be reconcyled to thy brother, &
then come offer thy gyfte.

The Epistle on the. vii. Sondaye
after Trinite. The. vi. Chapter vn
to the Romaynes. D

Brethren, I wyll speake grosse,
because of the infirmyte of youre
fleshe. As ye haue geuen your me-
bers seruauntes to vncleannes ad
iniquite, from iniquite to iniquite: euen
so nowe geue youre members seruauntes
to ryghteousnes, that ye maye be sancti-
fied, for when ye were the seruauntes of
synne, ye were not vnder ryghteousnes.
What frute had ye then in those thynges:
where as ye are nowe ashamed, for
the ende of those thynges is death. But
nowe are ye delyuered from synne, and
made the seruauntes of God, and haue
yours frute that ye shuld be sanctified, &
the ende everlastyng lyfe, for the rewarde
of synne is death. But eternal lyfe is the
gyfte of God, through Iesus Christ our
Lord.

The Gospel on the. vii. Sondaye
after Trinite. Mark. viii. Chapt. 8

Disciples . .
ue compassion . .
they haue bene non
es, and haue nothyn
shulde sende them a
theyr owne houses the
the waye, for dyuers of them . .
farre. And his dysciples answered . .

Where shulde a man haue breade here
in the wyldernesse, to satysfye these? And
he asked them: How many loaves haue
ye? They sayde: seuen. And he commaun-
ded the people to syt downe on the groun-
de, and he toke the seuen loaves, gaue
thanks, brake and gaue vnto his dys-
ciples to set before them, and they dyd
set them before the people. And they had
a fewe small fyshes and he blyssed them
and commaunded them also, to be set be-
fore them, and they dyd eate, and were
suffysed. And they roke vp þe broke meat
þe was left, seuen baskettes full. And they
that dyd eate, were in nōbre about foure

are nowe betters.
 & fleſhe, to lyue after þ
 or yf ye lyue after the
 e: but yf ye moziſſye the
 dy, thozoughe the help of
 re, ye ſhall lyue. For as manye as
 led by the ſpyete of God, they are the
 ſonnes of God: for ye haue not receyued
 the ſpyete of bondage to feare any moze:
 but ye haue receyued the ſpyete of adop-
 cyon, wherby we crye, Abba father. The
 ſame ſpyete certyfyeth oure ſpyete, that
 we are the ſonnes of God. Yf we be ſon-
 nes, we are alſo the heyyes: the heyyes I
 meane of God, and heyyes annexed to-
 gether with Chyiſt.

The Goſpell on the. viii. Son
 daye after Trinite. Mathewe the
 viii, Chapter. L.

I Eſus ſayde vnto his diſciples. Be
 ware of falſe Prophetes, whyche

in Englyshe. fo. lxx.

come to you in thynges clothynge: but inwardly they are rauenyng wolues, ye shall knowe them by theyr fruytes. Do me gather grapes of thornes? or fygges of bryeres? Euen so euery good tree byngeth forth good fruyt: but a corrupt tree byngeth forth euill fruyt. A good tree, can not bynge forth bad frute, nor yet a bad tree can bynge forth good frute. Every tree that byngeth not forth good fruyt shalbe hewen downe, and cast into the fyr. Wherefore by theyr fruytes, ye shall knowe them. Not all they that say to me: Master, master, shall enter into the kyngdom of heuen: but he that doth my fathers will whiche is in heuen, he shall enter into the kyngdome of heuen.

The Epistle on the .ix. Son-
daye after Trinite. i. Corinthy.
x. Chapter. B.

Brethren. We may not luste after
euill thynges, as they lusted:
neither be ye worshippers of ydol-
les, as were some of them accordyng
as it is wytten. The people sette
downe to eate & drynke, & rose vp agayne

Byssels and Gospels

to playe. Neyther let vs compt fornyca-
cy on, as some of them comytted fornyca-
cyon, & were destroyed in one daye thys
and twenty thousande. Neyther lette vs
tempte Chyyst, as some of them tempted
and were destroyed of Serpentes. Ney-
ther murmur ye, as some of them mura-
mured, & were destroyed of þe destroyer.
All these thynges happened vnto the for-
ensamples, and were wyrtten to put vs
in remembraunce, whome the endes of þe
woylde are comme vpon. Wherefore let
hym that thynketh he standeth, take hede
lest he fall. There hath none other tem-
ptacyō taken you but suche as foloweth
þe nature of man. But God is saythfull,
whych he shall not suffer you to be tēpted
aboue your strength, but shall in þe myd-
des of the tēptacyon, make a way to esca-
pe oute.

The Gospel on the .ix. Son-
day after Trinite, Luke. xvi
Chapter. 3.

Iesus put forth a synnilitude vnto
hys discyples, sayinge: There was
a certayn riche man, whych had a baye

Ipe, that was accused vnto hym, that he
 had wasted hys goodes, & he called hym,
 and sayde vnto hym: Howe is it that I
 heare this of the? Gue accõptes of thy
 baylyshyppe, for thou mayst be no longer
 baylye. The baylye sayde wythyn hym
 selfe: What shall I do: for my mayster
 wyll take away fro me the baylyshyppe.
 I can not dygge, & to begge I am asha-
 med. I wrote what I wyll do, that when
 I am put out of the baylyshyppe, they
 may receyue me into thei houses. Then
 called he all hys maysters deuters, & sayde
 vnto the fyrst: Howe moche owest thou
 vnto my mayster? And he sayd: An hyn-
 drieth tōnes of oyle. And he sayde to him:
 Take thy byll, and syt downe quychly:
 and wytte fyfty. Then sayd he to ano-
 ther: What owest þ? And he sayde: An
 hundredth quarters of wheate. He sayde
 vnto hym: Take thy byll, & wytte foure
 scoze. And the Lorde commended the vs-
 tuste baylye, because he had doue wys-
 lye, for the chyl dren of this worlde are
 in thei kynde, wyser then the chyl dren
 of lycht. And I say to you: Make you

Epistles and Gospels
frendes of the wycked Mammon. That
when ye shall departe, they maye receyue
you into euerlastynge habitacions.

The Epistle on the .x. Sonne
daye after Trinite. .i. Corin.
thians xii. Chapter. 3.

Brethren. Ye knowe þe were
gentyles, & went yure wayes
to worshiþe ydols, euen as ye were
relede. Wherfore I declare vnto you, þ
no man speakynge in þe spiryte of God
despeth Iesus: Also no man can say that
Iesus is the Lorde, but by the holy gho
st. There are diuersites of gyftes, veres
ly yet but one spirite: and there are differ
ences of administracyon, & yet but one
Lorde. And there are diuers maners of
operacyons, & yet but one God, whiche
worketh all thynges that are wrought
in all creatures. The gyftes of the sp
rite are geuen to euery man, to profyte
the congregacyon. To one is gyuen thos
rough þe spirite, the utteraunce of wyl
dome, to another is gyuen the utteraun
ce of knowledge, by the same spirite: to
another gyftes of healyng by the same

Spirite, to another power to do myracles
to another pphesye: to another iudgeme-
te of Spirites: to another the interpreta-
cyon of tonges. And these all worke the
euen the selfe same Spirite, deuidynge to
euery mā seuerall gyftes euen as he wyl.

The Gospell on the .x. Son-
daye after Trinyte. Luke .xix
Chapter. f.

When Iesus came nere to Ierusa-
lem, he behelde the Tyte, and we-
pte on it, sayinge: Yf thou haddest knowen
these thynges whiche belonge vnto thy
peace, euen at this tyme: but now are
they hyd from thyne eyes: for the dayes
shall come vpon the, that thyne enemyes
shall caste a banke aboute the, & cōpasse
the rounde, & kepe the in on euery syde,
and make the dūen wth the grounde,
wth the chyldren whiche are in the, and
they shall not leaue in the one stone vpon
another, because thou knowest not the tyme
of thy visitacion. And he wente into
the temple, and began to caste oute them
that solde therein, and them that boughte,
sayenge vnto them: It is writen, &c.

Epistles and Gospels
house is the house of prayer: but ye haue
made it a denne of theues. And he taught
daylye in the temple.

The Epistle on the xi. Days
daye after. Trinitie. I. Coryn-
thians. xii. Chapter.

Berthien, As pertaynyng to the
Gospell, whiche I preached vnto
you, which ye haue also accep-
ted, and in þ which ye continue, by which
also ye are saued. I do you to wyte af-
ter what maner, I preached vnto you,
yf ye kepe it, excepte ye haue belued in
vayne. For fyrste of all, I deliuered vnto
you, that which I receyued, howe that
Christe dyed for oure synnes, agreynge
to the scriptures, & that he was buryed,
that he arose agayne the thyrde day, ac-
cordinge to the scriptures; and that he
was sene of Cephas, then of the eleuen.
After that he was sene of mo then fyue
hundredeth brethren at ones, of whych ma-
nye remayne vnto this daye, and many
are fallen a slepe, after that appeared he
to James, then to al the Apostles, and
laste of all he was sene of me, as of one

in Englyshe.

Fol. lxxviii.

that was bozne oute of due tyme, for I
am the leaste of all the Apostles, whyche
am not worthy to be called Apostle, be-
cause I persecuted the congregacion of
God. But by the grace of god I am that
I am, and bys grace, whyche is in me,
was not in vayne.

¶ The Gospell on the xi, Mon-
daye after Trinite. The. lxxiii.
Chapter of Luke. I.

Iesus put forth thys similitude vnto
certaine whyche trusted in them sel-
ues that they were perfecte, & dispy-
sed other. Two men went vp into the tem-
ple to praye, the one a Pharisee, and the
other a Publycane. The Pharisee stode
and prayed thus wth hym selfe: God, I
thanke the, for I am not as other men are
extortioners, vniuste, aduouters or as
thys publicane, I fast twyse in the weke
I geue thythe of all that I possesse.
And the Publycan stode a farre of, and
woulde not lyfte vp hys eyes to heuen,
but smote hys brest, sayinge: God be mer-
cyfull to me a synner. I tell you thys,
I. lxxiii.

Epistles and Gospels

man departed home to hys house lusty-
fied more then the other. For every man
that exalted hym selfe, shalbe broughte
lowe: he þe humblerh hi selfe, shalbe exalted

The Epistle on the. xii. son:

day after Trinite. ii. Corinthe.

iii. Chapter.

B

Brethren. Suche truste haue we
thorough Christe towarde god
not þe we are sufficient of oure
selues to thynke anye thyng as it were
of oure selues: but our hablenes cometh
of God, whiche hath made vs hable to
minister the newe testamēt, not of the let-
ter, but of the spīte: for þe letter killeth,
but the spīte gyueth lyfe. Yf the miny-
stration of death throughe the letters sy-
gured in stonys was glorious, so that the
chyliden of Israel could not beholde the
face of Moyses (for the glory of his coun-
tenaunce) whiche glorie neuerthelesse is
done away. Why shal not the ministra-
ciō of the spīte be much more glorious?
For yf the ministratiō of condemnatiō be
glorious, muche more doth the ministra-
ciō of ryghtuousnes excede in glorie.

In Englyshe. Fo. lxi.

The Gospell on the. xlii. Son-
daye after Trinite. Marke the
vii. Chapter. D

Iesus departed from the coostes of
Tyre and camz by Sidon vnto the
see of Galyle, throughe the myddest of the
coostes of ten cyries. And they broughte
vnto hym one that was deafe & domme,
and prayed hym to lay hys hãde on hym
And he toke hym a syde from the people,
and put hys finger in his eares, and by a
spyte and touched his tōge, & looked vp to
heuen, & syghthed, & sayde to hym: Ephe-
ta, that is to saye be opened, and streight
way hys eares were opened, & the stringe
of hys tonge was loosed, and he spake
playnz. And he commaunded them that
they shulde tell no man: but the more he
forbad them, so muche the more a greate
deale they published it, sayinge. He hath
done all thynges well, and hath made
bothe the deafe to heare, and the domme
to speake.

The Epistle on the. xlii. Son-
day after Trinite. Galathias
iii. Chapter. L

Epistles and Gospels

Bethzen, to Abraham and hys
 seede, were the promyses made.
 He sayth not in the seedes, as in
 many, but in thy seede, as in one, whych
 is Christ. Whys I say, þ the lawe whych
 began after wardes, beyōde. liii. hat ierh
 and .xxx. yeares, dothe not dysanull the
 testamēt þ was confirmed before of god
 towarde Christ, to make the promyse of
 none effecte. For yf the inheritaunce come
 of the law, it cometh not of promise. But
 God gave it to Abraham by promise.
 Wherefore he serueth the law. The law
 was added bycause of trasgression (till
 the seede came, to the whych the promise
 was made) & it was ordeyned by angels
 in the hāde of a mediator. A mediator
 is not a mediatoure of one, but God is
 one. Is the law then agaynst the promise
 of God? God forbyd. How be it, yf there
 had bene a lawe gyuen, whych could
 haue giuē life, the no dout rightuousnes
 shuld haue come by the law, but the scrip
 ture cōcludeth al thynges vnder synne þ
 the promise by the sayth of Iesus Christ
 shulde by geuen vnto them that beleue.

in Englyshe. fol. lxx.

The Gospell on the xliiij. Son-
daye after Trinite. Luke. x. Chap-
ter. D.

Iesus sayd vnto hys disciples. Hap-
pye are þe eyes which se that ye se.
For I tell you that manye Prophetes &
kynge haue despyed to se those thynges
whiche ye see, and haue not sene them, &
to heare those thynges whiche ye heare, &
haue not herde them. And beholde, a cer-
tayne lawyer stode vp and tempted him
sayenge. After, what shal I do to enhe-
ryte euerlastyng lyfe? He sayde to hym
What is wrytten in the lawe? howe res-
dest thou? And he answered and sayde.
I loue thy Lorde God w all thy hert, and
with all thy soule, & wth all thy strength,
and wth all thy mynde: and thy neygh-
bour as thy selfe. And he sayd vnto hym
Thou haste answered ryghte, do this
and thou shalt lyue. He wyllynge to iu-
stifye hym selfe, sayde vnto Iesu. Who
is then my neighbour? Iesus answered
and sayde. A certayne man descended
from Ierusalem, into Ierycho, and fel
into the hādes of theues whiche robbed

Byssles and gospels

hym of hys rayment and wounded hym
and departed, leaupyng hym halfe deade,
& by chaunce there came a certayne preeſte
that ſame way, and when he ſawe hym,
he paſſed by, and lykewyſe a Leuite, whē
he was come nere to the place, wēte and
loked on hym, and paſſed by. Then a cer-
tayne Samaritan as he ſourneyed, came
nere to hym, and when he ſawe hym, he
had compaſſion on hym, and wēt to hym
and bounde by his wōundes, and powred
in oyle, and wyne, and put hym on hys
owne beaſte, and brought hym to a comō
ynne, and made promiſſon for hym, and
on the morowe when he departed, he to-
ke out two pence, and gaue them to the
hoſte, and ſayde vnto hym: take cure of
hym, and whatſoever thou ſoedeſt more,
when I comē agayne, I will recompens-
e the. Whiche of theſe thre thynkeſte
thou waſt neyghboure to hym, that fell
into the theues handes? And he ſayde.
He that ſhewed mercy on hym. Then
ſayde Jeſus vnto hym. go and do thou
lykewyſe.

In Englyshe. Fo. lxxi.

The Epistle on the xliii. Don-
daye after Trinite. Galathians
v. Chapter. L.

Brethren, walke in the spiryte,
and fulfyll not the lustes of
the fleſhe, for the fleſhe luſteth con-
trary to the ſpirite, & the ſpirite contrary
to the fleſhe. Theſe are contrarye one to
another, ſo that ye can not do, & whiche
ye wolde. But and yf ye be led of the ſpi-
rite, then are ye not vnder the lawe. The
debes of the fleſhe are manyfeſt, whiche
are theſe, aduourſe, fornicatio, vncle-
neſſe, wāronneſſe, ydolatrie, witchcraft,
hatted, variance, zeale, wrath, ſtryfe, ſe-
dition, ſectes enuying, murder, dyonies-
nes, glottony, & ſuch lyke. Of the which
I tell you befoze, as I haue tolde you in
tymes paſt, & they which corrupt ſuche
thynges, ſhall not inherite the kyngdom
of God. But the fruytes of the ſpiryte,
is loue, loye, peace longe ſufferynge, gen-
tylnes, goodnes, faythfulnes, mekenes,
temperancie agaynſte ſuche there is no
lawe. They that are Chriſtes, haue Cru-
cifyed & fleſhe, wth & appetites & luſtes.

Epistles and Gospels

The Gospell on the xliii. Son-
day after Trin. Luke. xlii. Chap-
ter. D.

As Jesus went to Jerusalem, he
passed thorough Samaria & Ga-
lilee: and as he entred into a certayne towne
there met him ten men that were le-
pers, which stode a farrre of, & put forth
theyr voyces and sayd. Jesu mayster ha-
ue mercy on vs. When he sawe them, he
sayde to them. Go and shewe youre sel-
ues to the p̄iestes. And it chaunced as
they wente, they were censed. And one
of them when he sawe that he was cens-
ed turned backe agayne, and with a low
de voyce prayled God, and fell downe
on hys face at hys fete, and gaue hym
thankes, and the same was a Samaritan.
And Jesus answered & sayde. Are
there not ten censed, but whers, are those
myner? There are not founde that retour-
ned agayne, to gyue God prayse, save o-
nely this straunger. And he sayde vnto
hym. Arise, and go thy waye, thy fayth
hath made the whole.

in Englyshe.

Jo. lxxii.

The Epistle on the .xv. Sondays
after Trinity. Galathians. v. Cha-
pter. D.

Brethren. Yf wel yeue in the Spi-
rite, let vs walke in the Spirite, let
vs not be vayne glorious, prouokinge
one another and enuyng one another.
But yen, yf any man be fallen by this
unle into any faute, ye whiche are Spi-
rituall helpe to amende hym, in the Spi-
rite of mekenesse, consydering this self,
leest thou also be tempted. Beare ye one
anothers burthen, and so fulfil the law
of Christ. If any man seme to hym selfe
that he is com what, when in dede he is
nothinge, & same deceyueth hym selfe in
his awne magnacyon. Let euery man
proue hys awne worke, & then shall he ha-
ue reioysynge in his awne selfe, & not in
other. For euery man shall beare his awne
burthe. Let hym & is taught in & worde.
minister vnto hym & teacheth him, in all
good thinges: He not deceyued, God is
not mocked. For whatsoeuer a man so-
weth, & shall he reape. & & so weth i hys
seede, shall of the seede he reape corrupcyon

Epistles and Gospels

but he that soweth in the Spirit, shall
of the Spirit reape þe lyfe euerlastinge,
Let vs not be wery of well doyng: For
when the tyme is come we shall reape
without werynesse, Therfore whyle we
haue tyme, let vs do good to all mē, and
seperallye vnto them whiche are of the
householde of fayth.

The Gospell on the .xv. Mon:
day after Trinite. The. vii. Cha:
pter of Mathewe. L.

Iesus sayd vnto hys disciples. No
man can serue .ii. masters: for ey:
ther he shall hate the one, and loue the o:
ther: or els he shall cleaue to the one and
despyse the other. Ye can not serue God
and Mammon. Therefore I saye vnto
you, be not carefull for your selfe, what
ye shall eat, or what ye shall drynke, nor
yet for youre body, what ye shall put on.
Is not the lyfe more worth then meate, &
the body more of value then rayment?
Beholde the fowles of the ayre, for they
sewe not, neyther reape: nor yet caryn:
to their barnes, & yet your heuēly father
fedeth the. Are ye not moche better then

they? Whyche of you, thoughte he toke
thought therfore, could put one cubyt to
his stature: and why care ye then for ray-
ment? Consyder þe lylles of þe feld howe
they growe. They labour not, neyther
spynne: and yet for all that, I saye vnto
you: that euē Salomon in all hys royal-
te, was not arrayed lyke to one of these.
Wherfore, yf God so clothe the grasse,
which is to daye in the feld, & to morow
shall be cast into the forneyes: shall he not
moche more do the same to you? O ye of
lytell fayth. Therfore take no thought,
sayenge. What shall we eate, or what
shall we drinke: or wherwyth shall we be
clothed? After all these thynges seeke the
gentylles, for youre heuenly father kno-
weth, that ye haue nede of all these thins-
ges. But rather seeke ye fyrst þe kyngdom
of heuen, and the ryghtuousnesse therof,
and all these thynges shall be mynystred
vnto you.

The Epistle on the .xvi. Son-
daye after Trinite. Ephesians.
iii. Chapter. B.

Epistles and Gospels

Brethren, I beseech you that ye
faynte not because of my tribu-
lacions for youre sakes whiche

is your prayse: for this cause I bow my
knees vnto the father of oure Lorde Je-
sus Christ: whych is father ouer all that
is called father, in heauen and in earth:
that he wolde graunt you accordynge to
þe rycheſſe of hys gloꝛe: that ye maye be
strengthened wyth myght by hys ſpīte in
the ynnēr man, that Christe maye dwell
in youre hertes by faythe: that ye beyng
rooted and grounded in loue, myght be
able to comprehendē wyth all sayntes.

What is that bredth, and length, depth,
and heygth: and to know what is the lo-
ue of Christ. Whiche loue passeth know-
ledge, that ye myght be fulfylled wyth
all maner of fulnesse, whych cometh of
God, vnto him þe is able to do exceedynge
haboundantly aboue all that we aske or
thynke, accordynge to þe power that wor-
keth in vs, be prayse in the cōgregacyon
by Jesus Christ throughout all genera-
cyons from tyme to tyme,

in Englyshe.

To. lxxliii.

The Gospell on the. xvi. Don-
daye after Trin. Luke. viii. Chap-
ter. B.

IESUS wente into a Citie cal-
led Naim, and many of his dysce-
ples wente wpyh hym, and moche people
When he came nere vnto the gate of the
Cytie, beholde there was a deed man car-
ryed out, which was the onely Sonne of
hys mother, and she was a widow, and
moche people of the Cytie was with her
And when Iesus saw her, he had cōpas-
syon on her, and sayde vnto her. Wepe
not, and he went and touched the coffin:
and they that bare him stode styll: and he
sayde vnto the aryle, I saye vnto the aryle.
And the deed sat vp, and began to speake,
and he deliuered hym to his mother, and
there came a feare on them all, and they
glorified God, sayinge. A great Prophe-
te is risen amonge vs, and God hath vi-
sited his people,

The Epistle on the. xvi. Don-
daye after Trin. The. iiii. Chap-
to the Ephe. A.

B. ii.

Pytles and Gospels

Brethren, I whiche am in bondage, for the Lordes sake, exhort you that ye walke worthy of the vocacion wherewith ye are called in all humblenesse of mynde, and mekenes, and longe sufferynge, fore bearinge one another thow w loue, and that ye be diligent to kepe the vnite of þe spirit, in the bande of peace, beynge one body, and one spirit euen as ye are called in one hope of poure callinge. Let there be but one Lord, one sayth, one baptyseme, one God and father of all, whiche is aboue all thorough all, and in all, whiche is blyssed in the worlde of worlde.

The Gospel on the xvii. Sodaye after Trinite. The. xliii. Chapter of Luke. A.

When Iesus went into the house of one of the chefe Pharyses to eate bread on the Sabboth daye, and they watched hym, and beholde, there was a man before him which had the Dropsye And Iesus answered and spake vnto þe lawyers & Pharyses sayenge. Is it lawfull to heale on the Sabboth daye? And

in Englyshe.

Fol. lxxv.

they helde theyr peace: & he toke hym and
healed hym, and let hym go, & answered
them sayenge. Whiche of you shall haue
an Asse or an oxe fallen into a pytte, and
wyl not straght waye pull hym out on
the Sabboth daye, & they coude not an-
swere hym agayne to that. He put fozthe
also a symilitude to þ gesles whē he mar-
ked howe they pleased vnto þ hyeste rou-
mes, & sayd vnto them. When þ art byd-
den to a weddyng, of any man, syt not
downe in the higest roume, lest a more ho-
nourable man then þ be bydden of hym,
and he that bad to the hym and the, come
& saye to the: gyue thys man roume, and
þ then begynne to shame to take the lo-
west roume, but rather when þ arte byd-
den go & syt in the lowest roume, þ when
he that byddeth þ cometh, he maye saye
vnto the, frende syt vp hyer. Then shalt
thou haue worshippe, in the presence of
them that syt at meate wpth þ, for whos-
soeuer exalteth hym self, shal be brought
lowe, and he that humbleth hym selfe,
shall be exalted.

Mat. xiii.

Epistles and gospels.

The Epistle on the. xlii. Day
after Trinite. The. i. Corinthians
the. i. Chapter. A.

Wethzen I thanke my God al
wayes on your behalfe, for the
grace of God that is geue you
by Iesus Christe: þ in all thynges ye are
made ryche by hym, in all learnynge, and
in knowledge, euen as the testymony of
Iesus Christ was confirmed in you: so
that ye are behynde in no gyfte, & wayte
for the appearynge of oure Lorde Iesus
Christ whiche shal strength you vnto the
ende, þ ye maye be blamelesse in the days
of our Lorde Iesus Christe.

The Gospel on the. xlii. Son-
daye after Trinite. Mathewe the
xii. Chapter. D.

The Pharyses wrote vnto Iesus,
and one of them whych was a do-
ctoure of the lawe, asked him a questyon
temptynge hym, and sayinge: Master,
whiche is the greatest commaundemēt in
the lawe? Iesus sayde vnto him. Thou
shalte loue thy Lorde God wyth all thy
hearts, wyth all thy soule, and wyth all

in Englyshe.

Fol. lxxvi.

thy mynde, this is the fyrst and the greatest commaundement, and there is another lyke vnto this. Thou shalt loue thy nighboure as thy selfe. In these two commaundementes hange all the lawe & the Prophetes. Whyle the Pharyses were gathered together. Iesus asked the sayinge. What thynke ye of Christe Whose sonne is he? They sayde vnto hym, the sonne of Dauid. He sayde vnto them: How doth Dauid in the scripture call hym Lorde, sayenge: The Lorde sayde to my Lorde, Sit on my ryght hande, tyll I make thy enemyes thy fote stole. Yf Dauid called him Lorde, howe is he the hys sonne? And none of them could answer him agayne one word, nether durst any man fro þe day forth aske him any more questions.

The Epistle on the. xix. Monday
after Trinite. Ephesians the. iiii.
Chapter. C.

Bethen, be ye renewed in the
spirit of youre myndes & put
on the newe man, whiche after
the ymage of God is shapen in righte-
ousnes, and true holynes. Wherfore put

Pyttles and Gospels

awaye lyenge, & speake every man truth
vnto his neyghboure, for as much as we
are members one of another. Be angry,
but synne not, let not the sunne go downe
vpon your wrath, gyue no place to the
backbyter: let hym that stole, stole no more,
but let hym rather labour wth his
handes some good thyng, that he maye
haue to gyue vnto hym that nedeth.

The Gospel on the .xix. Monday
after trinite. Mathewe. ix. **A.**

Iesus entred into the Synagoge and
passed ouer and came into his owne
synagoge and behold they brought vnto hym
a man syncke of the palsy, lyinge in his
bed, and when Iesus sawe they sayde,
he sayde to the syncke of the palsy: sonne,
be of good cheare, thy synnes are forgiven
the: and beholde, certayne of the scriy-
bes sayde in them selues, he blasphemeth
And when Iesus sawe they thoughtes
he sayde: wherfore thinke you euell in
your hartes: whether is easer to saye,
thy synnes are forgiven the, or to saye a-
ryse and walke? That ye may knowe
the sonne of man hath power to forgive

synnes in earthe. Then sayd he vnto the
 sycke of the palsye: aryse. take vp thy bed
 and go home to thy house. And he rose &
 departed to his house, & when the people
 sawe it: they maruailed and gloryfied
 God whiche had geuen suche powere to
 men.

The Psalle on the xx. Bondays
 after Trinite. The. v. Chapter to
 the Ephesians. A.

Berthen take hede þ' ye walke
 circumspectly, not as fooles
 but as wyse redempnge the
 tyme, for the dayes are euell. Wherefore
 be not ye vnwyse, but vnderstande what
 the wyll of the Lorde is, & be not dronke
 wyth wyne, wherein is excesse, but be sub-
 fylled wyth the spere, speakynge vnto
 your selues in Psalmes and hymnes, &
 spyrituall songes, syngeynge & makynge
 melodye to the Lorde in your hartes ge-
 uynge thanks alwayes, for all thynges
 in the name of oure Lorde Iesus Christe
 to God the father, submyttinge youre
 selues one to another, in the feare of
 God.

Pyssles and Gospels

The Gospell on the .xx. Woddaye
after Tri. The .xxii. Chapter of
Mathewe. A,

Iesus sayd vnto hys disciples. The
kyngdome of heuen is lyke to a cer
tayne kyng whych maryed his sonne, &
sente forth his seruantes to call them þ
were bydden to the wyddynge, and they
wolde not comme. Agayne he sent forth
other seruantes sayenge: Tell the wy-
che are bydden: beholde I haue prepared
my dynner, my oren and my fatynges
are kyled, and all thynges are redy, come
to the maryage. They made lytel of it, &
went theyr wayes: one to hys farme plas-
ce, another about hys marchaūdyse, the
seruaunt toke hys seruantes, and thus
treated them vngodly and slewe them.

When the kyngge herde þ, he was wroth
and sente forth hys warppors and de-
stroyed those murtherers, and burnt vp
theyr cytie. Then sayd he to his seruants
tes, þ weddinge was prepared, but they
whiche were bydden therto, were not
worthy. So ye therfore out into the hygh
wayes, and as many as ye fynd, byd the

unto the marriage. The seruantes wēt
out into the hygh wayes, and gathered
together as many as they coulde fynde,
bothe good and badde, and the wedding
was furnysshed wth gastes. The kynge
came in to velyte hys gastes, and spyed
there a man whych had not on hys wed-
dyng garmente, and sayde vnto hym:
frende, howe cammest thou in hyther, &
hast not on a wedding garmente? And
he was euen spechelesse. Then sayde the
kynge to his mynisters: Take and bynde
hym hande and fote, and caste hym into
vtter darkenes. There shalbe wepyng,
and gnashynge of tethe, for many are cal-
led and fewe are chosen.

The Psalme on y. xxi. Monday
after Trinite. Ephesians the. vi.
Chapter. **L**

My brethren, be stronge in the
Lorde and in the power of his
myghte, put on the armour
of God, that ye maye stande stedfaste a-
gaynst the crafty: assautes, of the de-
uill. For we wrestle not agaynst fleshe &
bloude, but agaynst rule, agaynst power,

Epistles and Gospels

and agaynst worldly rulers, gouerners of the darkenes of this worlde, agaynst spirituall wychednesse for heuently thynges. For this cause take vnto you the armour of God, that ye maye be able to resyste in the yll daye, and to stande perfecte in all thynges. Stand therfore and pour loynes gird aboute with verity, haupinge on the brestplates of ryghteousnes, and shodde with shoes, prepared for the gospel of peace: aboue all take to you the helme of fayth, wherwyth ye maye quenche all the fyre darteres of the wyched, and take the helmet of saluaciō, and the swearde of the spere, whiche is the worde of God.

The Gospell on the .xxi. Son-
daye after Trinite. The .iij. Cha-
pter of John.

There was a certayne ruler whose sonne was sycke at Caphernaum as he herde that Iesus was come out of Jewye into Galyle, he went vnto hym, and besought hym, that he wold descende and heale his sonne, for he was euen ready to dye. Then sayde Iesus vnto hym:

excepte ye se sygnes and wonders, ye be-
leue not. The ruler sayde vnto hym: Syr,
come awaye, or euer that my chyldre dye.
Iesus sayde vnto hym: go thy waye: thy
sonne lyueth: and þe man beleued the wo-
des that Iesus had spoken vnto hym, &
went by his waye. And anon as he went
on his waye, his seruantes met hym &
tolde hym, sayenge: Thy sonne lyueth.
Then enquired he of the the houre when
he beganne to amende, and they sayd vn-
to hym: Yesterdaye the seuenth houre, the
feuer left him. And the father knew that
it was the same houre wher Iesus sayde
vnto hym, thy sonne lyueth, and he bele-
ued and all his howsholde.

The Epistle on the. xxii. Dōdaye
after Trinite. The. i. Chapter to þe
Philippians. . A.

Brethren, we trust in our Lorde
Iesus Christe, that he whiche
beganne a good worke in you
shall perfourme it vntyll the
daye of Iesus Christe, as it
becommeth me to iudge of you all, be-
cause I haue you in my heart, and haue

Epistles and Gospels.

You also every one companions of grace
wyth me in my bondes as I defende, and
stablyshe the gossell. God beareth me
recoyde howe greatye I longe after you
all, from the verpe harte roote in Iesus
Christe. And thys I praye that your loue
maye encrease more and more in know-
ledge and in all selynge, that ye myghte
accepte thynges moost excellent, that ye
myght be pure and such as shulde hurte
no mans conscience, vntyll the daye of
Christe fylled wyth the frutes of ryghte-
ousnes, whiche frutes come by Iesus
Christ, vnto þe gloyp and laude of God.

The Gospel on the .xxii. Sodday
after Trinite. The .xxvi. Chapter
of Mathewe .L.

Iesus put forth a sympletyude vnto
hys dyscyples, sayenge: The kyng-
dome of heauen is lykned vnto a cer-
tayne kyng whiche wolde take accomp-
tes of hys seruauntes. And when he had
begonne to reken, one was broughte vn-
to hym, whiche ought hym ten thousande
Talentes. But when he had nought to
paye, the Lorde commaunded hym to be

solde, and hys wyfe and hys chyldren
all that he had and paymente to be made
The seruaunte fell downe and besought
hym, sayenge: Myr geue me respyte, and
I wyl paye it euery whyt. Then had the
lorde pyte on the seruaunte, and lofed
hym, and forgaue hym the det. The same
seruaunt went out and foude one of his
felowes whiche ought hym an hundred
pence, and layd handes on hym and toke
him by the throte sayeng. Paye me that
thou owest me, and hys felowe set dow-
ne and besought him, sayinge: Haue pa-
cience wpth me, and I wyl paye the al.
And he wolde not, but wente and caste
hym into pryson, tyll he shulde paye the
dette. When hys other felowes sawe
what was done, they were verry sorre,
and came and tolde to theyr lorde al that
had happened. Then his lorde called him
and sayde vnto hym: O yll seruaunte, I
forgaue the all thy dette, because thou
prayedst me, was it not mete also that
thou shuldest haue hadde compassyon
on thy felowe, euen as I had pyte on
the? And hys Lorde was wrothe and

Pyssles and Gospels

deliuered hym to the paylers, tyll he
shulde paye all that was due vnto hym.
So lykewys shall my heuenly father do
vnto you, if ye wyll not forgene with al
youre heartes, eche one to his brother
theyr trespasses.

The Pyssle on the xxiii. Don-
daye after Trinite, the. iiii. Chapter
to the Phylippians. **C.**

Brethren, folowe ye me, & loke
on them whiche walke euen so
as ye haue vs for an ensample
for many walke (of whom I haue tolde
you often, and nowe tell you wepyng)
that they are the enemyes of the crosse of
Christ, whose ende is dāpnacion, whose
God is theyr bellye and whose glorie is
to theyr shame, whiche are worldly myn-
ded, but oure conuersacion is in heauen,
from thence we loke for the sauyoure,
euen the Lorde Iesus Christ, which shall
chaunge into another fassyon oure vyle
bodys, that they maye be fashioned lyke
vnto his glorious bodye, accordyng to
the workyng wherby he is able to sub-
due al thynges vnto hym selfe, in Iesus

Chyſte our Lorde.

The Gospell on the .xxiij.
ſondaye after Trinite. The
xxii. Chapter of Math. B

The Pharisyſes went, and toke coun-
ſell howe they myght tangle Chyſte
Jeſus in hys wordes, & ſente vnto hym
theyr diſciples wpyth Herodes ſeruaun-
tes, ſayinge: Maſter, we knowe þ thou
art true, and that thou teachest the way
of God truly, neyther careſte for anye
man: for thou conſyderelleſt not mannes
eſtate: Tell vs therfore, howe thou thinkeſt
thou? Is it lawfull to gyue tribute vnto
Ceſar, or not? Jeſus perceiued their wy-
llynelle: and ſayde: Why tempte ye me, ye
ypocrites? Let me ſe the tribute monye.
And they toke hym apenp. And he ſayde
vnto them: Whoſe ymage is thys and
ſuperſcripcyon? They ſayde vnto hym:
Ceſars. Then ſayde he vnto them: Giue
therfore to Ceſar that which is Ceſars
and gyue vnto God þ which is Godes.

The Poſtle on the .xxiiij.
ſondaye after Trinite the .i.
Chapter to the Coloffen. B

Pyttels and Gospels

Brethren, we cease not prayinge
for you, and desyringe that ye
might be fulfilled wth the know
ledge of hys w^{ll} in all wylsome & spiri
tuall vnderstandynge, & ye myght walke
worthy of the Lorde in all thynges that
please, beyng fructuall in all goode wor
kes, and encreasynge in the knowledge
of God strenghted wth all myght throug
hys glayous power, vnto all patience,
and longe sufferynge wth ioyefulnes,
in Iesus Christe our Lorde.

¶ The Gospel on the xxiii.
Sundaye after Trinite. The
ii. Chapter of Mathewe. C.

Whyle Iesus spak vnto the people
beholde there came a certayne rus
ler, & worshipped hym, sayng: My dou
ghter is euen now deceased: but come
and laye thy hāde on her, & she shall lyue
And Iesus arose and folowed him with
hys disciples, & beholde a woman which
was diseased wth an yssue of bloude
xii. yeares, came behynde hym & touched
the hemme of hys vesture, and she sayde
in herte selfe: Yf I maye touche but euen

in Englyshe. Fol. lxxxi

hys vesture onely, I shall be safe. Iesus turned hym about, & behelde her, sayinge, Daughter, be of good comfort, thy fayth hath made the safe, and she was made whole even the same houre.

The Epistle on þe Looap nexte before
Iouent. Ieremias xxxiii, Chapter.

Bertheu, Behold the dayes wyl
come sayeth þe Lord, that I wyl
stere vp to Dauid a ryghtuous
braunche; and he shal reygne a kyng, and
shal be wylse, & shal do equytie & iudice in
earth; and in hys dayes Iuda shal be safe
and Israel shal dwell wylhout feare, &
this is the name that they shal call hym
the Lord our ryghtuousnesse. Wherefore
the dayes wyl come (sayeth the Lord) þe
they shal saye no more, the Lord lyueth
that brought the chyldren of Israel oute
of the lande of Egypte; but the Lord
lyueth which deliuered and brought the
seede of the house of Israel out of the
lande of the north, and from all the lan-
des whether I chursh them, and they shal
dwell in theyr owne lande, sayth the Lord
God almyghtye.

L.ii.

Epistles and Gospels

The Gospell on the Sonday next before Advent, the Gospel of John 6.

When Jesus lyfted vp his eyes, and sawe a great company come vnto hym, he sayd to Philippe: Whence shall we bue breade þ these myght eate? This he sayde to proue hym, for he hym selfe knewe what he wolde do. Philippe answered: Two hundred peny worthe of breade are not sufficiente for them, that euery man may haue a lytell: Then sayd vnto hym one of hys disciples, Andrewe sime Peters brother: There is a chyld here, whyshe hath fyue barley loues and two fyshes: But what is that amonge so many? Jesus sayde: Make the people to lytte downe. There was muche hape in the place. And the men sat downe in number aboute fyue thousande. Jesus toke breade, and gaue thankes, and gaue hys disciples, and hys disciples gaue it to them that were set downe: and ykewyse of the fyshes as muche as they wolde. When they had eaten ynough, he sayde vnto hys disciples: Gather vp the bryke

In Englyshe and in Ffrench.

meate that remaineth; that nothyng be
lost. They gathered it together, and fyl-
led twelue baskettes with the broken
meate, of the fyue barley loues and two
fylles. Whiche broken meate remayned
to them that had eaten. Then those men
when they had sene the miracle that Je-
sus dyd, sayde: Thys is of a true the the
same prophete, whiche shall come into
the worlde.

The Epistle on the Wednes-
day before Ascension daye. The xviij. Chapter of
the reuelacion of John. 3.

Iohn sawe the holy Citie newe
Jerusalem come downe fro God
out of heuen prepared as a wyf-
fe, garnished for her husband, and I her-
de a great voyce from y throne, sayenge
Beholde the tabernacle of God is with
men, and he wyll dwell with them, and
they shall be his people, and God hym-
selfe shall be with them, and be theyr god
And God shall wype awaye all teares
from theyr eyes, and there shall be no mo-
re death, neither sorowe, neither cryen-
ge, neither shall there be any more payne

Pytles and Gospels
for the olden tynge are gone, and he that
saie vpon þe scate sayde: beholde I will
make all thynges newe

The Gospell on the Wednesday
of the Ascension Daye. The .xix. Chapter
of Luke. 2.

Iesus entred in, and went thorow
Jericho: and beholde there was a man
named Zacheus: he was a ruler amonge
the publicans: & he also: and he made
meanes to se Iesus, what he shulde be:
and he coulde not for the presse, because
he was of a lowe stature. Wherefore he
ranne before, and ascended vp into a popl-
de figge tree to se hym: for he wolde com-
e that same waye, and when Iesus ca-
me to the place, he looked vp, and sawe
hym, and sayde to hym: Zachee, hastily
come downe for to daye I must abyde
at thy house. And quickly he came downe,
and receyued him ioyfully. And when
they sawe that, they all grudged, say-
ng: He is gone in, to saten wth a man
that is a synner. Zacheus stood forth,
and sayde vnto the Lord: Beholde, Lo,

in Englyshe, Fo. lxxxiil.

De, the halfe of my goodes I gyue to the
pooze, & yf I haue done any man wyge,
I wyll restore hym foure folde. Iesus
sayde vnto hym: Thys daye is helde to
me to thys house: for as moche as thys
same house is become þe Chylde of Abrah-
ham, for the sone of man is come to seeke
and to saue that whych was lost

The Prylle on þe fyrste 26
day in Aduent. The. xii. Cha-
piter vnto the Romayns. D.

Brethren, We knowe that the
tyme is now, that we awake
oute of slepe, for nowe is oure
saluacyon nerer, then when we beleued.
The nyght is passed, and the daye is co-
me nere: let vs therfore cast an eye the
bedes of darkness, and let vs put on the
armoure of lycht. Let vs walke hone-
stly, as it were in þe daye lycht, not in eas-
tyng and drynkyng, neyther in chemy-
tyng and wantonnes, nerther in stry-
fe and envye: but put ye on our Lorde
Jesus Christ,

Psalmes and Gospels

The Gospell on the fyrste
Sonday in Iduens. The, xxi,
Chapter of Mathewe. 3.

When Iesus drewe nere to Ierusalem, and came vnto Bethphage, to the mount Olyuete, then sent Iesus two of hys discyples, sayinge to them: Go into þe castel that lyeth ouer agaynst you, & anon ye shall fynde an Ass boude & her Colte wyth her: lose them & brynge them to me: & yf any man saye ought to you, saye ye that the Lorde hathe neede of them, and streyght waye he wyll let them go. All thys was done to fulfyll that, whiche was spoken by the prophete, saynge: Tell ye þe daughter of Syon, beholde thy kynge cometh vnto the: meeke, and sittyng vpon an Ass & a Colte: the foole of an Ass vled to þe yocke. The discyples wente and dyd as Iesus commaunded them, and brought the Ass & the Colte, and put on them theyr clothes and set hym thereon. Many of the people spred theyr garmentes in þe waye, other cut downe branches from the trees, & strewed them in the waye, & forouer

the people that went before and they also that folowed after, cryed sayinge: O Glanna to the sonne of David: Blessed be he that commeth in the name of the Lorde.

The Epistle on the .ii. Sunday in Aduent. The .xv. Chapter to the Romayns. A.

Brethren, What thynges soever are wytten before tyme, are wytten for our lernynge, that we through pacyence & confoyre of þe scripture myght haue hope. The God of pacyence & consolacion, grue to every one of you that ye be lyke minded one towarde another, after the ensample of Iesus Christ that ye all agreynge together, make wyth one mouthe prayse God and the father of oure Lorde Iesus Christ. Wherefore receyue ye one another, as Christ receyued vs, to þe prayse of God. And I saye that Iesus Christ was a minister of the Circuncision for the tyme of God: to con. fyrm the promyses made to the fathers. And let the gentyle prayse God for hys mercy, as it is wyte

Pystles and Eस्पels

ten. For thys cause I wyl prayse the
amonge the gentyls, and synge in thy na
me. And agayne he sayde: Ye gentyls res
topse wyth hye people. Agayne: Prayse
the Lorde all ye gentyls: laude hym all
nacyons. And in another place Esayas
sayth: There shall be the roote of Jesse:
and he that shall ryse to reygne ouer the
gentyls: in hym shall the gentyls truste
The God of I ope syll you wyth all toye
and peace in beleuyng, that ye maye be
ryche in hope throughte the power of the
holy gost.

**The Gospell on the second
Sondaye in Aduent. The xxi.
Chapter of Luke. D.**

Iesus sayde to hye discyples: There
shall be synnes in the sonne and
in the Moone and in the starrs, and in
the earth: the people shall be in suche per
plexite, that they shall not tell what
daye to turne them selues. The see and
the waues shall rore, and mennes her
tes shall faile them for feare, and for lo
kyng after those thynges, whiche shall
come on the earth: for the powers of

in Englyshe. Fo. lxxxvi.

heuen shall moue, and then shall they see
the sonne of man come in a cloude, with
power and greate gloire. When these
thynges begynne to come to passe, then
loke vp, and lyfte vp youre heedes, for
yours redempcyon draweth nere. And he
shewed them a similitude. Beholde the
figge tree, and al other trees, when they
put forth theyr buddes ye see & knowe of
yours owne selues, that somer is then
nere at hande. So lyke wyse ye (when ye
see these thynges come to passe) vnder-
stande that the kyngdome of God is ne-
re. Verely, I saye to you. This genera-
cyon shall not passe, tyll all be fulfilled.
Heuen and earth shall passe: but my wo-
rdes shall not passe.

The Epistle on the iiij. Bondage in
aduent. i. Corynthians. The. iiii.
Chapter. A.

Brethren: let men this wyse
reke vnto, euen as the ministers
of Christ, and disposers of
secrets of God: furthermoze it is re-
quired of þe disposers, þe they be founde
faythful. With me it is but a small thing

Epistles and Gospels

that I shuld be iudged of you (eyther of mannes daye) no I Iudge not myne or wne selfe. I knowe nough: by my selfe, yet am I not thereby iustified, it is the Lorde that iudgeth me. Therefore iudge nothyng before the tyme, vntyll þe Lord come whych will lygheten thynges that are hyd in darkenesse: and open the eies full of the blynde. And then shall euery man haue prayse of God.

The Goswell on the iij. Monday in Advent. The. ii. Chapter of Mathewe. A.

When Iohn beyng in prison, herd the wordes of Christ: he sent two of hys disciples, & sayde to hym, Art thou he that shall come, or shall we loke for another? Iesus answered, and sayd vnto them. Go and shewe Iohn what ye haue herde and sene. The blynde se, & halte go, the lypers are closed, & deafe heare, the deed are ryfen vp agayne, and the Gospell is preached to the poore; & happy is he, that is not hurte by me. Euen as they departed Iesus began to speke vnto the people of Iohn. What went ye

In Englyshe.

Jo lxxviii.

For to se in the wyldernes: went ye oute
to se a rede wateringe wryth the wynde.
Or what wente ye oute for to se? Went
ye to se a man clothed in softe rayment?
Beholde, they that weare softe clothyng
are in kynges houses. But what wete ye
oute for to se? Went ye oute to se a pro-
phet: yea I say vnto you more than a pro-
phet, for this is he of whome it is wyrt-
ten. Beholde, I sende my messenger be-
fore thy face whiche shall prepare thy
way before the.

The Epistle on the. iiii. sondaye
in Aduent. The. iiii. Chapter of the
Philipen. A,

Brethren, reioyse in the Lord al-
waye, and agayne, I saye reioys-
se. Let your softnesse be knowne
to al men. The lord is euē at hande
Be not carefull, but in all thynges shewe
your petition to God in prayer, a suppli-
cation, wrytyng of thanks. And the
peace of God whiche passeth all vnder-
standyng, kepe your hertes and myndes
in Christ Jesu.

Pyntes and Gospels

The Gospel in the .iijl. Bone
day in Iuene. John. ii. Cha:
piter. C.

When the Jewes sent prestes and
Leuites from Ierusalem to aske
John. What art thou? And he confes-
sed and denyed not, and sayde plainly.
I am not Christ. And they asked hym,
what art thou? He sayde. I am not.
I am not. Art thou a Prophet? and he
answered, no. Then sayde they to hym.
What arte thou? that we maye gyue an
answere to them that sent vs. What
sayest thou of thy selfe? He sayde, I am
the voyce of a cryer in the wyldernesse,
make streyghte the waye of the Lorde,
as sayd þe Prophet Elayas. And they
which were sente were of þe Pharisees.
And they asked hym, and sayde to hym.
Why baptyssest thou? then, yf thou be
not Christ, nor Elyas, neyther a Pro-
phet? John answered them and sayde.
I baptise wth water but one is come
amonge you, whom ye knowe not, he is
is that cometh after me, whiche was
before me: whose shoue latched, I am

Englyshe.

Fo. lxxxviii.

not worthy to valose. These thynges
were done in Bethabara, beyonde Jor-
dane, where John dyd baptize.

The Prytie at hye masse on Christ:
mas dave. H: b: w: s. i. Chap. A.

Bethzen, God in tymes past: de-
claryd, and many wayes spake
to the: fathers by Prophe-
tes, but in these last dayes he hath spokē vn-
to vs by hys Sonne, whom he hath made
heir of all thynges, by whō also he ma-
de the world. Whych Sonne beyng the
bryghtenes of hys glory, & very ymage
of hys substance: bearyng vpon all thyng-
es wyth the worde of hys power, hath
in hys owne persone purged oure con-
sciences, and spytteth on the ryght hand of the
maiestie on hys: & is more excellent then
the aungels, in asmuche as he hath by en-
heritaunce obtained an excellent name
then they haue. For vnto whych of an-
gels sayd he at any tyme I am my Sonne
thys daye begat I I: And agayne, I wil
be his father, & he shal be my sone. And a-
gayn. Whē he brygeth in I fyrst begottē

Pyssles and Gospels

sonne into the worlde: he sayth. And all
the Angels of God shall worshyp hym:
and to the Angels he sayth: he makethe
hys Angels spirites, and hys mynstres
flammes of fyre: but vnto the sonne he
sayde. God thy seate shall be for euer
and euer: the scepter of thy kyngdome
is a ryght scepter. Thou hast loued right
wysnes, and hated iniquite: wherfore
hath God whyche is thy God anoynted
the wyth the oyle of gladnes about thy
felowes. And thou Lorde in the begyn-
nyng hast layde the foundatyon of the
earth: and the heuens are the workes of
thy handes. They shall peryshe: but thou
shalt endure: they all shall waxe olde as
doth a garment: and as a vesture shalt
thou chaunge them, & they shalbe chaun-
ged: but thou art alwayes the same: and
thy yeares shall not faile

The Gospell at hye masse on
Christmas daye. The
fyfthe Chapter of
John. 3.

In the begynnyng was the worde,
 and the worde was with God, and
 God was the worde. The same was in
 the begynnyng wth God. Althynges were
 made by it, and without it was made no
 thyng, that was made. In it was lyfe
 and the lyfe was the lyght of men: and
 the lyght shyneth in the darkenesse, and
 the darkenesse comprehendeth it not. There
 was a man sent from God, whose na-
 me was John. The same came as a wit-
 nesse, to beare wytnesse of the lyght, that
 all men through hym myght beleue. He
 is not the lyght, but to beare wytnes-
 se of the lyght. That was a true lyght,
 whiche lyghteth all men that come into
 the worlde. He was in the worlde, and the
 worlde was made by hym, and the
 worlde knewe hym not. He came amonge
 hymen, and hymen receyued hym not.
 To as many as receyued hym, gaue he
 power to be the sonnes of God: in that
 they beleued on his name. Whiche were
 borne nat of bloude nor of the wyll of
 the fflyche, nor yet of the wyll of men: but
 of God. And the word was made fleshe.

Of hys

Pyllcs and Gospels

and dwelt amonge vs, and we sawe the
glospe of it, as þe glorie of the onely be-
gotten sonne of the father. Whiche woꝝd
he was full of grace and veritie

¶ The Pyllc on Caput Steuens
daye. Actes of the Apostles. vi.
Chapter.

Steuen ful of fowth and power,
dyd greate wonders and mira-
cles amonge the people. Then
there arose certayne of the Synagoge,
whiche are called Libertynes and Cy-
nypries, and of Alexandrya, and Asyrcya
and Asia, and disputed wth Steuen: &
they coulde not resyste the wyrdome and
the spirite wth which he spake. When
they herd these thynges, they herkes clas-
se a sonder, and they gnawed on him w
they: yet he be bringe full of the ho-
ly gost, looked vp stedfastlye wth his eyes
into heuener, and sawe the glorye of God
and Iesus standynge on the right hande
of God, and sayde. Scheldes, I see the he-
uens open, and the Sonne of man stand-
ynge on the right hande of God. Then
they caue a moute wth a loude voyce

in Englyshe.

fol. xc.

and stopped theyr eares, & ran vpon hym
all at ones: and cast hym out of the cytpe
and stoned hym. And the kynnynges layde
downe theyr cloithes, at a yonge mannes
feete named Saul. And they stoned Ste-
uen callinge on, and sayenge Lord Ie-
sus receyue my spirit: and he kneeled do-
wne and cried with a loud voyce. Lord,
laye not this synne to theyr charge. And
when he had thus spoken, he fell a slepe
in ihc. Lord.

The Gospell on Saynt Ste-
uens daye. Mathew. xxiii. Chap-
ter. D.

Iesus sayde vnto the Jewes, and
chefe pceestes: beholde I sende vn-
to you Prophetes, wyse men, & scribes.
and of the, some shal ye scourge in youre
synnagoges, and persecute frome Cytpe
to cytpe: that all ryghtuous bloude maye
fall on you, whyche was shed on the
earth, frome the bloude of ryghtuous A-
bell vnto þe bloud of zacharias the sonne
of Barachias, whom ye slew betwene
the temple and the altar. Verely I saye
vnto you: all these thynges shal lighte

¶.

Epistles and Gospels

on this generacion. Ierusalem, Ierusalem: whych kyllest þe Prophetes & stonest them, whych are sent to the. Howe ofte wolde I haue gathered thy chyldren together, as the henne gathereth chyckens vnder her wynges: but ye wolde not. Beholde youre habytacyon shall be left vnto you desolate. For I saye to you, ye shall not see me henceforthe, tyll þe saye. Blessed is he that cometh in the name of the Lorde.

The Epistle on Saynt Iohn the Euangelystes daye. Ecclesiasticus. xv.

E that feareth the God wyll do good: and he that kepeth the Lawe shall obtayne wysdome, and the wyll come agaynst hym as an honorable mother, as a woman per a virgin shall receyue hym. She shall fede hym with the bread of lyfe, and vnderstandyng and the water of holysme wysdome: she shall gyue hym to drynke: and she shall exalt hi among his neyghbours: & shall open his mouth euē in the thickest of the congregacyon. And she shall say

in Englyshe. Fol. xxi.

hym wyth the spyryte of wysdome & vnderstandynge: and wyth the garmente of gloire: & al the apparel hym. & he shal make hym i yche wyth ioye and gladnes, & shal enheryte hym wyth an everlastynge name.

The Gospel on saynt Iohans
dape the Euangelyste. Iohan. xxi.
Chapter. f.

Iesus sayde to Peter folowe me,
Peter turned hym about, and saw
p discipule whom Iesus loued folowynge
Whych also leaned on hys brest at souper
and sayde, Lorde, whyche is he that
shall betraye the? When Peter sawe
hym, he sayde to Iesus, Lorde what shall
he do? Iesus sayde to hym, Yf I wyl
haue hym to tary tyll I come what is p
to the? folowe thou me. Then wente
thys sayinge abrode amonge the brethre
that that discipule shulde not dye. And Ie
sus sayde not to hym, he shall not dye:
but yf I wyl that he tary tyll I come:
what is that to the? The same discipule is
B. iii.

Pyssels and Gospels

he, whych testyfyeth of these thynges and
wrote the same, and we knowe that hys
testimony is true.

The Pyssle on Childermas day
the. xliii. Chapter of the reuelacion
of saynt Iohn.

AND I looked, and lo a lambe
stode on the mounte Syon : &
w hym a L. and. xliiii. thou-
sande haupnge hys name &
his fathers name wyrtten in theyr for-
heedes: and I herde a voyce from heaue
as the sounde of many waters, and as
the voyce of a great thonder: and the
voyce that I harde was lyke the voyce
of many harpers, harpyng wth theyr
harpes; and they soung as it were a new
soung before the seate, & before the foure
beastes, and the eldres: and no mē coude
learne that soung, but the L. and. xliiii.
thousande whych were redeemed from
earth. These are they whiche are not de-
fyled wth womē, for they are virgyns.
These folow the lambe whither soeuer
he goeth: these were redeemed from men,
beyng the fyrst frutes to God and to

in Englyshe. Fol. xxi.

lambe, and in theyr monthes was founde
no ycle, for they are without spot before
the throne of God.

The Gospell on Chyldermas
daye. The ii. Chapter of Saynte
Mathewe.

Angell of the Lorde appeared
to Ioseph in a dreame, sayenge
Arise, and take the chyld and hys mo-
ther, and flee into Egypte, & abyde there
tyll I bynge the woꝝde: for Herode wyl
seke the chyld to destroye hym. Then he
arose and toke the chyld and hys mo-
ther by nyght, and departed into Egypte,
and was there vnto the deathe of He-
rode, to fulfyll that whiche was spoken
of the Lorde by the prophet, whiche say-
eth: Oute of Egypte haue I called my
sonne. Then Herode perceyvinge that
he was mocked of the wyse men, was ex-
ceedyng wrothe, and sende forth, and
slew all the chyldren that were in Beth-
leem, and in all the coastes therof, as
many as were two yere olde & under,
accordyng to the tyme, whiche he had
dilygently serched out of the wyse men.

Pyssles and Gospels

Then was that fulfilled whiche was
spoken by the prophete Jeremy, sayenge:
On the hylles was a voyce herde, mour-
nyng, wepyng, and great lamentacion.
Rachell wepyng for her chyldren and
woldenot be comforted, because they
were not.

**Here endeth the Pyssles and
Gospels of the Sodages.**

**Here begynneth the
Pyssles and Gospels on the
Sayntes dayes:**

**The Pyssle on Saynt Andrewes
daye: The first Chapter to the Roma-
nes.**

Bethzen; the byliffe of the
hart iustifyet, and to know
ledgawth the mouth mak-
eth a man safe: For the
scripture sayth **Who so**
ever beleeueth on vs, shall
not be ashamed. There is no dys-
fence betwene the Jewe and the gentyle

In Englyshe. Fol xliii.

For one is Lord of all, whiche is ryche
vnto all that call vnto hym. For whp
soeuer shall cal on the name of the Lord
shall be safe. Howe shall they call on
hym, o n whome they beleue not?
Howe shall they beleue on hym, of whom
they haue not hearde? Ho e shall they
heare wythout a preacher, and how shal
they preache excepte they be sent. As it is
wrytten howe beautifull are the feete of
them, whiche bynge gladdē tydynges
of peace, and bynge gladdē tydynges of
good thyng: but they haue not all obey-
ed to the Gospel. For Esaus sayeth:
Lord who shall beleue oure sayynges?
So then sayth commeth by hearpyng, &
hearpyng commeth by the word of God
But I aske, haue they not hearde? No
poubte they: sounde wente oute into all
landes, and they: wordes into the endes
of the worlde.

The Gospel on Saynt Andies
on wednesday. The iiii. Chapter of Ma-
thewe.

And Iesus walked by the see of Ga-
lilee, he sawe two bryther. Symon

Epistles and Gospels

whych was called Peter, and Andrew
hys brother, castynge a nette into the see
(for they were fshers) and he sayde vnto
them: folow me, and I wyll make
you fshers of men. And they streyght
waye left their nettes and folowed hym.
And he went forth from thence and sawe
other two brethren, James the sonne of
zebede, and John hys brother in the ship
with zebede thei father mending their
nettes, and he called thei, & they wythoute
taryng lefte the nettes and thei father
and folowed hym.

The Epistle on saynt Nicolas day
Ecclesiasti. xliiij.

Bholde an excellent preest whiche
in hys dayes pleased God,
and was founde ryghteous, &
in the tyme of wrath made on atonement:
lyke to hym there is not founde: he kepte
the lawes of the most hest. And he was
in couenaunt with hym and in his fleshe
he wrote the couenaunt, and in tyme of
temptacion he was founde faythfull.
Therefore, he made hym a couenaunt with
an othe, that naciona shulde be blessed in

hys sighte, and that he shulde be multiplyed as the dust of the earth, he knewe hym in hys bleddynges and gaue hym mercy, and kepte hym throughe hys mercy, that he founde grace in the eyes of God. And an euellastynge contraynt dyd he make hym, and gaue hym þe offyce of the piceit, he made hym happye in glory, in faith, and in lofenes, he made hym holy, and chose hym out of all fesh.

¶ The Gospel on Saynt Nicolas Day. The. xxi. Chapter of Saynte Mathewe. B.

Iesus sayde vnto hys dyscyples. A certayne man redy to take hys iourney to a straunge countre called hys seruauntes to hym, and deliuered to them hys goodes, and vnto one he gaue foure Talentes, to another two, and to another one, to euery man after hys habylpette and straight waye departed. Then he that had receyued the fyue Talentes wente and bestowed them, and wayned other fyue. Lyke wyse he þe receyued two gayned other two: but he that receyued one wente & dygged a pye in the earth and

Pybles and gospels

hyd his masters money. After a long season the Lorde of those seruantes came and rekened wyth them. Then came he þ had receyved fyue talentes, and brought other fyue sayinge: Mayster thou deliueredeste vnto me fyue Talentes, so I haue gaped wyth them fyue mo. Then his mayster sayde to hym: well good seruant and faythful, thou hast bene faythfull in lytell, I wyll make the ruler ouer muche, enter into thy masters lope, also he that receyved two Talentres, rather sayde: Mayster, thou deliueredeste to me two Talentres, so I haue won two other wyth them, and hys mayster sayde to hym: wel good seruant and faythfull, thou hast bene faythfull in lytle, I wyll make the ruler ouer muche, go into thy masters lope.

The Pyble on the Concepcion of oure Lady. Eccles. xxiij.

As a vyne so brought I forth a sauoure of sweteness, and my floures are the frute of gloire and ryches. I am the mother of beautifull loue and of feare, and of greatnes, &

In Englysh.

Folxxx.

of holy hope. In me is all grace of lyfe
and truth, and in me is all hope of lyfe, &
vertue. Come to me all that desyre me, &
be fylled wyth the frutes that springe
of me, for my spere is sweter then any
hony or hony combe. The remembraunce
of me is for ever & ever. They that eate
me shall hunger the more, and they that
drynke me shall thurst the more, he that
harkeneth to me, shall not be ashamed, &
and he that worketh by my counsel, shall
not synne: and they that bynge in my
lyght, shall haue eternall lyfe,

The Gospell on the concepcion
of our Lady. The first Chapter of
Mathewe. **A.**

Hys is the booke of the generacyō
of Iesus Christe, the sonne of Da-
uid, the sonne also of Abraham. Abrahā
begat Isaac, Isaac begat Jacob, Jacob
begat Judas and hys brethren. Judas be-
gat Phares and Zarah of Thamar. Pha-
res begat Elrom. Elrom begat Aram.
Aram begat Amnadaab. Amnadaab be-
gat Naalon. Naalon begat Salmon.
Salmon begat Boos of Rahab, Boos

Pyssles and Gospels.

begat A. berd of Ruth. Obed begat Jesse.
Jesse begat David þ kyng. David þ his
begat Salomon of her that was Dares
wyfe. Salomon begat Roboam. Roboam
begat Abia. Abia begat Asa. Asa begat
Josaphat. Josaphat begat Joram. Jor-
am begat Ozias. Ozias begat Joathā.
Joathā begat Ahas. Ahas begat Eze-
chios. Ezechios begat Manasses. Ma-
nasses begat Amos. Amos begat Josias.
Josias begat Zechonias, & his brethren
aboute the tyme that they were carped
awaye to Babylon, and after they were
brought to Babylon, Zechonias begat
Salathiel. Salathiel begat zoꝛ babel,
zoꝛ babel begat Abiud. Abiud begat Eli-
achim. Eliachim begat Azor. Azor begat
Sadoc. Sadoc begat Achim. Achim be-
gat Eliud. Eliud begat Elasar. Elea-
sar begat Nathan. Nathan begat Ja-
cob, Jacob begat Joseph the husbnde
of Mary, of whom was borne þ Jesus
whych is called Christ.

The viij. chape on saynt Thomas daye
the apostle. The seconde Chaptre
to the Ephesians. D

in Englyshe.

Fol. rebf.

Brethren, now we be are no more
strangers and foreigners, but
citizens with the Lambes of
his household of god, & are builded
on the foundation of the Apostles and
prophetes, Jesus Christ beinge the head
corner stone, in whome every buyldynge
coupled together, groweth vnto an holy
temple in the Lorde, in whō we are buylte
together, and made an habytacyn for
his holy spere.

The Gospell of saynt Thomas
Day the Apostel the .xv. Chapter of
saynt John. f.

Thomas one of the twelue (called
Didymus) was not with the whē
Jesus came. The other discyples sayde
vnto hym, we haue senē the Lorde. And
he sayde vnto them, Excepte I see in his
handes the prynte of the nayles, and put
my synger in the holes of the nayles, and
thrust my hande into his syde, I will
not beleue. And after eight dayes aga-
yne, the discyples were wythin & Tho-
mas was with the. Jesus came whē the
doores were shut, and stode in the myddes

Epistles and Gospels

and sayde: peace be wth you. The sayde
he to Thomas: put in thy finger here, &
se my handes: and put forth thy hande,
and thrust it into my syde, & be not wthout
sayth, but beleue. Thomas answered
and sayd vnto hym. My Lord & my
God. Iesus sayde vnto hym: Thomas,
because thou hast sene me: therefore hast
thou beleued. happye are they that haue
not sene, and yet haue beleued.

The Epistle on the conuercyon
of Saynt Paule. The ix. Chap-
ter of the Actes.

Soyle yet breatheinge out thyn
nynges and laughter agaynste
the disciples, & the Lord: & wilt
vnto the hie Priest, and despyed of hym
letters to Damascen to the synagoges,
that if he fonde any of this waye whear
ther they were men or women, he myght
brynge them bounde vnto Iherusalem.
As he went on his iourney, it fortuned
that he drew nye to Damascen, and lo,
suddenly there shyned rounde aboute hym
a light from heauen & voyce, sayinge to

hym: Saul Saul: Why persecutest thou
me: And he sayd: What arte thou Loy-
der: The Loyde sayde: I am Iesus who
me thou persecutest. It shall be harde for
the to hycke agaynſt þe pycke. He bothe
tremblyng and aſtonyed, sayd: Loyde,
what wylte thou haue me to do: And the
Loyde sayde vnto hym: Arise and go in:
to the cytie, and it shall be tolde the what
thou shalt do. The men whiche compa-
nyed wyth hym on the waye, stode ama-
sed, for they herde a voyce, but sawe no
man. Saul arose from the earth: and
whē he had opened hys eyes, he sawe no
man. Then led they hym by the hande,
and broughte hym into Damascon, and
he was thre dayes wythout syght, and
neyther ate nor drinke. There was a cer-
taine discipule at Damascon named Ana-
nias: to hym spake þe Loyde in a visyon:
Ananias: And he sayde: Beholde, I am
here Loyde. And the Loyde sayde to hym:
Arise and go into þe strete, whych is cal-
led Strapt, and ſtike in þe house of Judas,
after one Saul, of þe cytie of Charlus
for: behold he prayeth, & hath ſene in a vi-

Epiſtles and Goſpels

ſion, a man named Ananias comyng in vnto hym, & puttyns hys hande on hym, that he might receyue his ſyght. Ananias answered: Lorde, I haue herde by many of thys man, howe moche hurte he hath done to thy ſaintes at Jeruſale, & in this place he hath auctoryte of þe hys preſtes to bynde all that call on thy name. The Lorde ſayde vnto hym: Go thy wayes, for he hys a choſen veſſell vnto me, to beare my name befoze þe gentyles & kynges & the chyldre of Iſrael, for I wyll ſhewe him howe great thynges he muſte ſuffre for my names ſake. Ananias went hys way, & entred into the houſe, & put hys handes on hym, & ſayde: Brother Saule, the Lorde þe appeared vnto the in þe waye as thou cameſt ſente me vnto the þe thou myghteſt receyue thy ſyght, and be fylled wyth þe holy ghoſt, and immediatly ther fell fro hys eyes as it had ben ſcales, & he receyued hys ſyght, & aroſe, & was baptyſed, & receyued meate, & was comforted. Then was Saule certayne dayes wyth the diſciples which were at Damasco, and a reyght waye he preached Chryſt

in Englyshe.

Fo. xcviij.

in þ synagoges, howe þ he was þ sonne
of God: All that herd hym were amased,
& sayde: Is not thys he þ spoyled them
whych called on thys name in Ierusalem,
& came hither for þ entet þ he shuld byn
ge them boũde vnto þ hys prestes? Paul
encreased in strenght, & confounded the
Jewes whych dwelte at Damascon, af-
firmynge that thys was very Chryst.

The Gospell on the Couer:
Lyon of Saynt Paule. The .xix.
Chapter of Mathewe. D.

Peter sayde vnto Iesus. Behold, we
haue forsaken all & haue folowed
the, what shall we haue therfore? Iesus
sayde vnto the. Verely I saye vnto you,
that ye whych haue folowed me, in the
secōde generacyon (whē þ sonne of man
shall syt in þ seate of hys maiestye) shall
syt also vpon twelue seates, & iudge the
twelue tribes of Israel. And whosoever
forsaketh house, or brethren, or sisters,
or father, or mother, or wyfe, or children,
or lyuelod, for my name sake, the same
shall receyue an hundred fold, and shall
inherite everlastynge lyfe.

R II

Epistles and Gospels

The Epistle on Lancelmas
mas day. Malachie .iii.

Behold, I sende my messengers
whiche shall prepare the way
before me, & sodayniye shall the
Lorde whome ye seeke come vnto hys te-
ple, and the messenger of the couenaunt
whome ye desyre: Beholde he cometh
sayth the Lorde Sabaoth. Who shall en-
dure in the daye of hys comynge, or who
shall stande to beholde hym: for he is as
a tryeng fyre, and as the herbe þe fullers
scoure wyth all, and he shall, syt tryenge
and pourgynge syluer, and shall purifye
the sonnes of Leuy, and shall fyne them
as golde and syluer and they shall bringe
offerynge vnto the Lorde of ryghtuous-
nesse, and the sacrifice of Iuda & of Je-
rusalem, shall be delierous to the Lorde,
as in the olde tyme and in þe yeres that
were at the begynnynge.

The Gospell on Lancelmas day,
The .ii. Chapter of Luke. D.

When the tyme of purificacion (af-
ter the lawe of Moyses) was come
they brought Iesus to Ierusalem, to pres

In Englyshe.

Jo. xxi.

Sent hym to the Lorde, as it is wytten
in the lawe of þe Lorde: Every man chyl-
de that fyrste openeth the matrix, shal be
called holy to the Lorde, and to offer as
it is sayde in the lawe of þe Lorde a payr
of turtle Doves, or two yonge pigeons.
And beholde there was a man in Jerusa-
lem, whose name was Symeon, and the
same man, was iuste & feared God, and
lōged for the consolacyon of Israel, and
the holy ghost was in hym. And an an-
swere was gyuen hym of the holy ghost,
that he shulde not se death, before he had
sene the Christ of the Lorde. And he cam
me by inspiracyon into the temple. And
when the father & the mother brought
in the chylde Jesus, to do for hym after
the custome of the lawe. Then toke he
hym vp into his armes, and sayde: Lorde
nowe lettest thou thy seruant departe
in peace accordyng to thy pmesse. For
myne eyes have sene the sauoure sent
from the. Whych thou hast prepared be-
fore the face of all the people. A lyght to
lyghten the gentyls, and the glory of thy
people Israel.

Pytles and Gospels

The Pytle on saynt Ma:
thias daye apostle. The. i. Cha.
of the Actes of che Apostles. L.

DEter stode vp in the myddes of
the discypples, and sayde (the no
bre of the names were aboute
an hundred & twetye) ye men & brethren
thys scripture muste nedes be fulfylled,
whyche the holy ghoſte thoro we þ mou-
the of David spake before of Judas,
whyche was guyde to them that toke Je-
sus, for he was nombred wyth vs, and
optayned felowſhypp in thys minyſtras-
cyon: and he hath nowe poſſeſſed a plot
of grounde wyth the rewarde of iniqui-
te: and when he was hanged, he brake
aſſonder in þ myddest, & all hys bowels
gushed out, as it is knowen vnto all the
inhabitours of Ierusalẽ. In so moche þ þ
same fylde is called in theyr mother toge
Achylidama (that is to saye) the bloudy
felds. It is wytten in the boke of Iſai-
as: hys habitacyon be voyde, & noman
dwellynge therein: and hys byshoppe let
another take, Wherefore of these men
whyche haue cōpanyed wyth vs (all the

in Englyshe.

fo. c.

ty me that the Lorde Iesus went in, and
out amonge vs (begynnynge at the bap-
tisme of Iohn vnto the same daye that
he was taken vp from vs) muste one be
ordeined to be a wytnesse with vs of his
resurrection . And they appoynted two
Ioseph called Barlabas (whose surname
was Iustus) and Mathias, and they
prayed, sayinge: Thou Lorde whyche
knowest the hertes of al mē: shew which
thou hast chosen of these two, & the one
maye take the roume of thys mynistra-
cion, and Apostleshyp, from the whyche
Judas by transgression fell, & he myght
go to hys owne place, & they gaue for the
theyr loites, & the lotte fell on Mathias,
& he was couēted wth & eleue Apostles.

The Gospell on saynt Ma-
thias daye the Apostle. The. xl.

Chapter of Mathewe. D.

Athen Iesus answered, and sayde,
I prayse the o father, Lorde of he-
nen & earth, bycause thou haste hyd these
thynges from the wyse and prydēt, and
hast opened the to babes, euen so father,
for so it pleased the: al thynges are gyuen

Priles and Gospels

unto me of my father: & no mā knoweth
the sonne: but ꝑ father neyther knoweth
any man the father sauz ꝑ sonne, and he
to whome the sonne wyll open hym.

Come vnto me all ye that labour, & are la-
den, & I wyll ease you. Take my pocke
on you, and lerne of me, for I am meke
and lowely in herte, & ye shall fynde rest
to youre Soules, for my pocke is easy,
and my burthen is lght.

The Bytel on the Innnunciatio
of our Lady. Clape. vii. Chapter.

Oure Lorde spake to Achas, say-
inge: Aske the a sygne of ꝑ Lorde
god fro a lowe beneath, or from
an hpe aboue. But Achas answered: I
wyll not aske, neyther wyll I tēpte the
Lorde. Wherfore the Lorde sayde: Har-
ken ye of ꝑ house of Dauid. Is it a smal
thyng for you to be greuous vnto mene
but that ye shulde also be paynfull vnto
God, neuerthelesse yet the Lorde wyll
gyue you a sygne. Beholde a virgyn shall
be wyth chyld, and shall beare a sonne, &
ye shall call hys name Emanuel. He shall
eate butter and hony, that he maye haue

vnderstandynge to refuse the euyl and to
chose the good.

The Gospell on the Annun-
ciacion of oure Lady. The .i.
Chapter of Luke. **L**

And in the syxte moneth the angell
Gabriel was sent fro God to a cy-
tie of Galyle named Nazareth to a bles-
seden spoused to a man whose name was
Joseph of the house of Dauid, & the bles-
seden name was Mary. And the angell
wēt into her, & sayde: Hail full of grace:
the Lorde is wyth the: blessed arte thou
amonge women. When she sawe hym,
she was abashed at hys sayinge: and cast
in her mynde what maner of salutacon
that shulde be. The angell sayde to her:
Feare not Mary, for thou haste founde
grace wyth God: lo thou shalt conceyue
in thy wombe: and shalt beare a sonne:
and shalt call hys name Iesus. He shall
be great: and shall be called the sonne of
the highest. And the Lorde shall gyue vnto
hym the seate of hys father Dauid: and
he shall reygne ouer the house of Iacob
for ever: and of hys kyngdome shall be no

Epistles and Gospels

ende. Then sayde Mary to the Aungell:
Howe shall this be, seynge þ I knowe
not a man? And the Aungell answered,
and sayd vnto her. The holy ghost shall
come vpon the, and the power of the
higest shall ouer shadowe the. Therfore
also that holye thyng whiche shall be
borne, shall be called the sonne of God,
And beholde thy cosyn Elizabeth, she hath
also conceyued a sonne in her olde age:
And this is þ sixte moneth to her whiche
was called barayne: for wth God all
nothyng be vnpossyble. Mary sayde:
Beholde the handmayden of the Lorde,
be it vnto me euen as thou haste sayde.

The Epistle on saynt Geor-
ges daye. The fyrst Chapter
of James. A.

My brethren, counte it exceedinge
ioye when ye fall into dyuers
temptacyons for as moche as
ye knowe that the tryenge of
your fayth tryngeth pacyēce, and let pa-
cyence haue her perfyte worke, that ye

mape be perspyte and solide, that nothyng
be lackynge vnto you, yf any that is a-
monge you lacke wysdome, let hym aske
of God (whyche gyueth to all men indif-
ferently, and casteth no man in the teath)
and it shall be gyuen hym, but let hym aske
in fayth & wauer not, for he that dou-
breth is lyke the waues of the see, tost of
the wynde, and carped wyth violence
Neither let that man thynke that he shal
receyue any thyng of God. A wauering
mynded mā is vnstable in all his wayes.
Let the brother of lowe degre reioyse in
that he is exalted, and the ryche in that
he is made lowe, for euen as the floure
of the grasse shal he vanyshe awaye. The
sonne ryseih wyth heate, and the grasse
wydereth and his floures falleth awaye,
and the beautye of the fashyon of it per-
ryshe wyth his haboundance. Happye is
the man that enduerth in temptacion for
when he is tryed, he shal receiue the crow-
ne of lyfe, whych the Lorde hath promys-
sed to them that loue hym.

Pyssles and gospels

The Gospell on saynte Georges daye. The .xv. Chapter of Iohn. 3.

Iesus sayde vnto hys dyscyples, I am the true vyne, and my father is an husbande man, euery braunche that beareth not fruyte in me, he wyl take awaye, and euery braunche that beareth fruyte wyl he purge that it maye bringe more fruyte. Nowe are ye cleane, by the meanes of þ word, which I haue spoken vnto you, abyde in me, & let me abyde in you, As þ braunche can not beare frute of it selfe excepte it abyde in þ vyne: no more can ye except ye abyde in me. I am the vyne, & ye are the braunches. He that abydeth in me, & I in hym the same byngeth for the moche frute, for wythout me can ye do nothyng. Yf a man abyde not in me, he is cast forth as a braunche, and is wyddied and men gather it, and cast it in to the fyre, and it burneth. If ye abyde in me, and my wordes also abyde in you, aske what ye wyl, and it shalbe gauen to you.

The Epistle on saynt Marke the
Euangelystes daye .iiii. Chapter to
the Ephesi. B.

Bethink, vnto every one of vs,
is geuen grace accordynge to
the measure of the gyfte of
Christ. Wherefore he sayeth, he is gone
vp an hyle, & hath led captiuite captiue,
and hath geuen gyftes vnto men. That
he ascended, what meaneth it: but that
he also descended fyrste into the lowest
parte of the earth: He that descended, is
euen the same also that ascended vp ouer
aboue all heuens, to fulfyll all thynges
and the very same made some apostles,
some prophetes, some euangelystes, some
shepherdes, some teachers, that the sayn-
tes myght haue all thynges necessarie to
worke and minister wythall, to the edifi-
cation of the body of Christ, tyll we e-
uerychone (in the vnitie of fayth & know-
ledge of þe sonne of God) growe vp vn-
to a perfect man after þe measure of age
of the fulnes of Christ.

Pyttles and Gosples

The Gospell on saynt Marke
the Euangelystes daye .xv. Chap.
of Iohn. A.

I Am the true vyne. &c. As it is wyte
ten in the Gospels on saynt Geor-
ges daye.

The Pyttle on Phylippe and
Iamys daye The.v. Chapter of
Sapience.

When shall the ryghteous stande in
greate constaunce agaynste them
that vexed them and toke awaye þe they
had laboured for. When þe wycked shall
se that, they shalbe troubled wyth horri-
ble feare, and shall wonder at þe sodeyne
and vnloked for victorie, and shall say in
them selues, repentynge and sorowynge
for anguysh of harte. These be they
whych we somtyme mocked & tested on.
We were out of our wyttes, & thought
they lyunge verie madnes & they en-
de to be without honoure, but beholde
howe they are counted amonge the chyl-
dren of God, and haue they inheritaun-
ce amonge the sayntes.

in Englyshe.

fo. ciii.

The Gospell on Saynt Philyppe
and James daye. ciii. Chapter of
John. 3

Iesus sayde to hys discyples, let not
youre hartes be troubled, beleue in
God, & beleue in me. In my fathers hous
se are many mancions: yf it were not so,
I wolde haue tolde you, I go to prepara
te a place for you, yf I go to prepare a
place for you, I wyll come agayne, and
receyue you euen vnto my selfe, & where
I am there maye ye be also, and whether
I go ye knowe, and the waye ye know.
Thomas sayde to hym. Lord we knowe
not whither thou goest. Also howe is it
possible for vs to knowe the waye? Je
sus sayde vnto hym. I am the waye, the
veryte, and the lyfe. No man cometh vn
to the father, but by me. If ye had know
en me, ye had knowen my father al
so. And nowe ye knowe hym, and ye ha
ue sene hym. Philyppe sayd vnto hym.
Lord shewe vs the father, and it suffy
seth vs. Iesus sayde to hym. Haue I
bene so longe tyme wyth you, & yet hast
thou not knowen me? Philyppe, he that hath

Epistles and Gospels.

Send me, hath sende þe father, & he wyl sayest thou then, Awe be þe father? Belueest thou not that I am in þe father, & the father in me? The wordes þe I speake to you. I speake not my self, but the father dwelling in me is he that doth the workes. Belue me, that I am in the father & the father in me, at the least belue me for the very workes sake. Verily verily I saye vnto you, whosoever beleueth on me, the workes that I do, the same shall he do, and greater workes then these shall he do, because I go vnto my father, and what soever ye aske in my name, that wyl I do.

The Epistle on the Inuencion of the Crosse. The. v. Chapter to þe Galathians. B.

Brethren, I haue trust towards you in God, that ye wyl be none otherwyle mynded. He that troubleth you, shall beare his iudgement, whatsoever he be. Brethren yf I yet please the Circuncyspō, why do I then yet suffer persecucion for then had the offence which þe crosse greatly ceased, I wolde

to God they were sondryed fro you whyche
 che trouble you, as many as despye wryth
 outward apperaunce to please carnally,
 they constrayne you to be cymcymcysed,
 onely because they wolde not suffer pers
 secucyon wryth the crosse of Chyste, for
 they them selues whyche are cymcymcys
 sed kepte not the lawe: but despye to ha
 ue you Circumcysed, that they myght re
 ioyce in youre fleshe. God forbyd that I
 shulde reioyse, but in the crosse of oure
 Lorde Jesu Chyste wherby the worlde is
 crucysed as touchynge me, and I as co
 cernynge the worlde.

The Gospell on the Inuena
 cyon of the crosse. The.iii, Chap
 ter of Iohn. A.

There was a man of the Pharysees
 named Richodemus a ruler among
 the Jewes: he came to Iesus by nyght
 and sayd to him. Master we knowe that
 thou art a teacher, whyche is come from
 God. For what man could do such mira
 cles as thou doest, excepte God were in him

Pyssles and Gospels

Jesus answered & sayde vnto hym. Verely verely, I saye vnto the, except a mā be bozne a newe, he can not se the kyngdome of God. Richodemus sayde vnto hym, howe can a man be bozne when he is olde, can he enter into hys mothers body, & be bozne agayne? Jesus answered. Verely verely, I saye vnto the, excepte þ a man be bozne of water, and of the spirite, he can not entre into the kyngdome of God. That which is bozne of þ fleshe is fleshe, & that which is bozne of the spirite, is spirite. Meruayle not that I sayd to the, ye muste be bozne a newe. The wynde bloweth where he lysteth, and þ hearest hys soude: but thou canst not tell whens he cometh and whether he goeth. So is every man that is bozne of the spirite. Richodemus answered and sayde vnto hym. Howe can these thynges be? Jesus answered and sayde vnto hym, Art thou a master in Israell, & knowest not these thynges? Verely verely, I saye vnto the, we speake that we knowe, and testifye that we haue sene, and ye receyue not oure wytnes, yf I haue tolde you

in Englyshe.

Fol: cxi.

earthly thinges and ye haue not beleued
howe shulde ye beleue yf I shall tell you
of heuently thinges: And no man hath as-
cended vp to heuen, but he that came do-
wen from heuen, that is to save the sone
of man, which is in heuen. And as Mo-
ses lyfted vp the serpente in wyldernesse,
even so must the sonne of man be lyfted
vp that no man whiche beleueth in hym
peryshe: but haue eternall lyfe.

¶ The Pryke on the natyuite of
saynt Iohn Baptyste. Clape xlii.
Chapter.

Thus sayeth the Lorde. Herken
ye ples vnto me, and gyue hede ye
people that are afarre: the Lorde
called me out of the wombe, and made
mencon of my name, whē I was in my
mothers bowels, & he made my mouth
lyke a sharpe swerde. In the shadowe he
led me wth hys hande: & he made me as an
excellent arowe, and hyd me in hys quy-
uer, and he sayde vnto me: þ^{ou} art my ser-
uaunte, O Israel, in whom I wyl be glo-
rified, & I sayd. I laboure in vayne and
spende my strength for nought and vn-

D. li.

Epistles and Gospels

profytable, how be tyme cause I comye
to the Lorde and my trauayle vnto my
God, and nowe sayth the Lorde that for
med the in the wombe to be his seruaunt,
and to tourne Iacob to hym, bebolde I
haue made the a lycht, that thou shouldest
be saluacion vnto the ende of the world,
kynge shall see þ, and rulers shall stande
vp, & shall worship þ because of þ Lord,
whyche is saythful and þ holy one of Is
rael whyche hath chosen the.

The Gospell on the natyuite of
saynt Iohn Baptiste. i. Chapter of
Luke. **f.**

Elizabethes time was come that she
shuld be deliuered, and she brought
forth a sonne, and her neyghbours, and
her colyns herde tell howe the Lorde had
shewed great mercy on her, and they re
ioysed w her. And it fortuned the eyght
daye they came to circumcise the chyld,
and called hys name zacharye after the
name of hys father, and hys mother ans
wered and sayde not so, but he shall be

In Englyshe.

Fol. cxvii.

called John. And they sayde to her. There is none of thy kynne that is named wyth this name. And they made sygnes to his father howe he wolde haue hym called, and he asked for wytyng tables and wrote, sayinge. His name is John. And they meruayled all, and his mouth was opened immediatly, and his tonge and he spake laudynge God, and feare came on all them that dwelt nye, & al these thynges were nopsed abrode throughtout all the hyll countreys of Jewrye, and all they that herde them, layde them vp in theyr hartes sayinge. What maner chylde shall this be? and the hande of God was wyth hym, and his father zacharyas was fylled with the holy goost, and prophesied sayinge. Blessed be the Loyde God of Israel, for he hath vrsyted and redeemed his people.

The Epistle on Saint Peter and
Pauls daye. The. xii. Chapter of
the Actes of the Apostles. 3.

D. lli.

Bystels and Gospels

In that tyme, Herode the kynge layde handes on certayne of the congregacyon to bere them. He kylled James the brother of John wyth a sworde, & because he sawe that it pleased the Jewes, he proceeded farther, and toke Peter also. The were the dayes of the swete bread. And whē he had caught him, he put him in pryson, and delyuered hym to foure quarternyons of souldyers to be kepte, intendynge after Easter to brynge hym forth to the people. Then was Peter kepte in pryson, but prayer was made wythout ceasynge of the congregacyon vnto God for hym. When Herode wolde haue brought him out vnto the people, the same nyght slepte Peter betwene two souldyers, bounde with two chaynes, & the keepers before þe doore kept the pryson, and behold the angell of þe Lorde was there present, and lyght shyned in the lodge and smote Peter on the syde and styred him vp sayinge: Aryse quickly, and the chaynes fell of fro his handes, and the angell sayd to him, gyyd thy selfe, and bynd on thy san delles: and

V
ria
ing
son
Cape

In Englyshe, Fol. cxiij.

So he dyd, and he sayd to him, cast on thy
mantyll about the, & folowe me, & he cam
and folowed hym, and wyte not that it
was truth which was done by þe angell
but thought he had sene a byllion. When
they were past the fyrst and secōd watch,
they came vnto the yron gate þe leaderth
vnto the cytie, which opened to them by
his owne accorde, and they went oute, &
passed throught one strete, and by & by the
angell departed from him. And whē Pe-
ter came to him selfe, he sayde: Nowe I
knowe of a suretye that the Lorde hathe
sent hys angell and hathe deliuered me
from the hande of Herode, and frome all
the waytynge of the people of þe Jewes.

The Gospell on saynt Peter &
Pauls day. The. xvi. Chapter of
Mathewe. **L**

When Iesus came into the coostes
of the cytie whiche is called Cesas-
ria Philippi, he asked his disciples say-
inge: Whome do men saye that I the
sonne of man am? They sayde, some
saye that thou art John Baptiste, some

Pyssles and Gospels

Helyas, some Jerempas, or one of the prophetes. He sayde to them: but whome saye ye that I am? Symon Peter answered and sayde: Thou art Christus the sonne of the lyvinge God. And Iesus answered and sayde to hym: Happy arte thou Symon the sonne of Jonas, for fleshe and bloude hath not opened þ vnto the, but my father whych is in heauen. And I saye also vnto the, thou art Peter, and on thys rocke I wyll buylde my congregacion, and the gates of hell shall not preuaile agaynst it, and I wyll geue to the, the keys of the kyngdome of heauen and whatsoeuer þ byndest on earth shall be bounde in heauen: and whatsoeuer thou locest on earth, shall be loosed in heauen.

The Pyssle on the Rememoracion of saynt Paule. The.ii. Chapter to the Gala. B.

I Certify you brethren, þ þ Gospell which was preached by me was not after the maner of men, neyther receyued I it of mā, neyther was I

In Englyshe.

Fol. clx.

taught it, but receyued it by the reuelas
cyon of Iesu Christ: ye haue herde of my
conuersacyon in tymes past in þe Jewes
wayes, howe that beyonde measure, I
persecuted the congregacyon of God, ad
spoyled it, and preuayled in the Jewes
lawe, aboue manye of my companions,
whych were of myne owne nations, and
was a moch moze feruent mayntener of
the tradicyons of the elders, but when it
pleased God, whych separated me from
my mothers wōbe, and called me by hys
grace for to declare his sone by me, that
I shulde preache him amōge the heathen:
immediatly I commoned not of the mat
ter wyth selfe and bloude, neyther re
turned to Ierusalem to the whych were
Apostles before me, but went my wayes
into Arabia, and came agayne to Damas
cus. Then after thye yere I retur
ned to Ierusalem to se Peter, and abode
wyth hym .xv. dayes, none other of the
Apostles sawe I, save James the sō
des brother. The thynges whych I
wyte beholde, God knoweth I lye not.
After that I wente into the cookes of

Bystels and Gospels

Pyria and Cilicia, and was unknownen as touchynge my personne to the cōgregation of Jewrye which were in Christe but they herde only that he whiche persecuted vs in tyme past, now preacheth the fapth which before he destroyed, and they glorified God on my behalfe.

The Gospell on the commemoration of Saynt Paule. Mathew the. xix. Chapter. D.

Deter said to Iesus Behold we are. Ye shall fynde this Gospell on the conuersion of Paule.

The Bytelle on the visitacion of oure Lady. Canticum the. ii Chapter

I Am the floure of the felde, and
lype of the valeys. As the lype
is amonge the thornes, so is me
loue among the daughters. As the Apple
tree amōg the trees of the wode: so is my
beloued amōg hys sonnes. In his shadowe
was my desyre to lytte, hys frute was
swete to my mouthe. He brought me vn-
to his wyne seller, & hys behaueor to me

in Englyshe.

Fol. cr.

warde was lonely. Beholde my beloved
sayd to me: Up & hast my loue, my doue
my beautifull and come, for now is wynter
gone and raine departed & paste: the
floures appeare in our cōtre, and the
tyme is com: to cut the bynes. The voyce
of the turtell doue is herde in oure lande:
the fygge tre hath brought forth her fyg-
ges, & the byne blossomys geue a sauour
vp hast my soule, my doue in the holes of
the rock, and secrete places of þe walles.
Shewe me thy face and let me heare thy
voyce, for thy voyce is swete, and thy fa-
shyon beautifull.

The Gospel on the bysytacyon
of oure Ladye. The. i. Chapter of
Luke. D.

Mary arose in those dayes and wēt
into the mountaynes wyth haste
into a cytye of Jewrye, and entred into
the house of zacharye, and saluted Ely-
zabeth. And it fortunēd as Elizabeth
hearde the salutation of Mary, the babe
spronge in her bellye, and Elizabeth
was fylled wyth the holye ghooſte, and
cryed wyth a loude voyce, and sayde:

Pyssles and Gospels

Blessed art thou amonge women , and
blessed is the frute of thy wombe. And
whence happeneth this to me, þ the mo-
ther of my lord shuld come to me. Lo, as
soone as the voyce of this salutarpon
sounded in myne eares, the babe lepte in
my belly for ioye, and blessed art thou þ
beleuest , for those thynges shall be per-
fourmed whiche were tolde the from the
Lorde. And Mary sayde . My soule ma-
gnifyeth the Lorde & my spjete reioyseth
in God my sauoure.

The Pyssle on Welyke Tons daye. Ecclesi. xliiii.

These are þ me of mercy, whos
se ryghteousnes are not for-
gotten. Goodnesse abydeh in
the seed of them : they kynskolke are an
holy enherytaunce, and theyr sede hath
stande in witness, & the sonnes of them
abyde vnto the worldes ende for them.
The generacyon of them: and the gloys
of them shall not be leste, theyr bodys
are buryed in peace & theyr names shall
lyue in the worldes, all people shall tell

In Englyshe. fol. cxi.

the wysdome of the, and all the congregacion of sayntes, shall shewe the laude of them.

The Gospell on Kelyke Don-
daye. The. v. Chapter of Saynte
Mathewe. 3.

When Iesus saw the people he wēt
vp into a mountayne, and whē he
was set, hys disciples came vnto him, and
he opened hys mouth and taughte them
sayenge: Blessed are the poore in spyte,
for theyis is the kyngdome of heauen.
Blessyd are they that mourne, for they
shall be comforted. Blessyd are the meke,
for they shall inheryte the earth. Blessed
are they that hūger and thirst for ryghte-
teousnesse, for they shall be fulfilled.
Blessed be the mercifull, for they shall
obtainē mercy. Blessed are the puer in
herte, for they shall see God. Blessed are
the maynteners of peace, for they shall
be called the chyldren of God. Blessyd
are they whiche suffre persecucion for
ryghteousnes sake, for theyis is the kyng-
dome of heauen. Blessed are ye when men
shall reule you, and persecute you, and

Pytles and Gospels

Shall falsly saye all maner of euyl sayings
agaynste you for my sake. Reioyse &
be glad: for greate is youre rewarde in
heauen.

**The Pytyle on saynt Margaretes
daye.**

O Lord my God thou haste re-
med my habytacion vpo þe earthe
and I haue prayed for death to
come. I haue called for the Lord, the fa-
ther of my Lord, that he forsake me not
in the daye of my tribulacion, and in the
tyme of proude me without helpe. I shall
laude thy name dilygently, & shall prayse
it in confession, and my prayer is hearde,
thou hast deliuered me from perdyce
and from a wycked tyme. Therfore O
Lord my God. I shall confesse and geue
laude vnto thy name.

**The Gospell on saynt Margare-
tes daye. The. xiii. Chapter of
Mathewe. G.**

Iesus sayde to hys dysciples. The
kingdome of heauen is lyke a trea-
sure hyd in the felde, the whiche a man
founde and hyd it, and for ioye thetof,

goeth and selleth all that he hath, & buyeth
that felde. Agayne the kyngdome of hea-
uen is lyke vnto a marchaunte fehyng
after good perles, whiche when he had
founde one pprecious perle, he went and
solde all that he had and bought it. Aga-
yne the kyngdome of heauen is lyke vnto
a nette cast into the see, that gathered
of all kyndes of fylthes, which whē it is
full, men drawe to lande, and syt & gathe-
reth the good into theyr vessels and cast
the badde awaye. So shal it be at þe ende
of the worlde. The angels shal come ad
seuer the bad fro the good, and shal cast
them into a fyner of fyre, there shal be
walyng and gnashyng of teeth. Iesus
sayde vnto them, haue ye vnderstande al
these thynges: they sayde: yes syr. Then
sayde he vnto the: therfoze euery scribe
whiche is taught vnto the kyngdome of
heauen, is lyke an housholder, whiche
bryngeth forth, out of his treasure, thyng-
es bothe newe and olde.

The Epistle on Mary Magdalene
daye, Prouer. xxii.

Bytles and Gospels

A Woman of power and verie
 yf a man coulde fynd, þ value
 of her were farre aboue pear-
 les. The herte of her husbände trusteth
 in her, and nedeth not spoyles. She ren-
 dyeth hym good and not euell al þ dayes
 of her lyfe: She sought woll and flace,
 dyd as her hādes serued her. She is lyke
 a marchauntes wyffe that byngeth her
 vytales from farre. She ryseth per day
 and geueth meate to her hōusholde, and
 foode to her maydens. She consydereith
 a grounde and bought it, and of þ frute
 of her handes planted a vyne. She gy-
 ded her loynes wyth strength & couraged
 her armes. She percepued that her hus-
 wyfry was profitable, and therfore dyd
 not put out her candle by night. She set
 her fyngers to the spyndel, and her han-
 des caught holde on the staffe. She ope-
 ned her hande to the poore, and stretched
 out her handes to the nedye. She feared
 not lesse the colde of snowe shulde hurte
 her house, for all her hōushold were dou-
 ble clothed. She made gaye ozymēres,
 of byle, & purple was her apparell. Her

in Englyshe. Jo. criff.

husbande was had in honour in the gates, as he sat wth y^e elders of the lande. She made linnen & solde it, and deliuered a gyddle to the marchaunt. Wre^gthe & gloz were her rayment, she laughed in y^e later dayes. She oppened her mouth wth wysdome, and y^e lawe of ryghtuousnes was on her tonge. She had an eye to her houlholde, and ate not breade ydle. Her chyldren arose and blessed her, and her husbande commended her. Many daughters have done excellently: but thou hast passed the all. Favour is a depreuable thyng, and beautye is vanyte. But a womā that feareth God, she shall be praysed. Geue her of the fruyte of her handes, and let her workes playse her in the gates.

The Gospell on Mary Magdalens Dape. The. vii. Chapter of Luke. **E**

One of the Pharysyes despyed Iesus that he wolde eate wth hym: and he came into the Pharysyes house, and satte downe to meate. And beholde a woman in the cytie, whych was a syn-

Pytles and Gospels

ner: as soone as she knewe that Iesus
sat at meate in the Pharyses house she
brought an Alabaſter bore of oymēte,
& she stode at hys feete behynde hym we-
pyng, & began to walſhe y^rs feete with
teares, and dyd wyppē them wyth þ^e hea-
res of her heed, and kyſſed hys feete, and
anoynted them with oymēte. When
the Pharyse whych hadde hym to hys
house sawe that: he spake wythyn hym
self, sayinge: If thys man were a pro-
phet, he wolde surely haue knowen who
and what maner woman thys is whych
touched hym; for ſhe is a ſynner. And Je-
sus answered, & sayde vnto him: Symon
I haue ſome whāt to ſaye vnto the. And
he ſayde: Maſter. Saye on. There was
a certayne lender, whych had two de-
tters: the one oughte fyue hundredth pence,
and the other ſylſyre. When they had
nothyng to pay, he forgaue them both.
Whych of them tell me wyll loſe hym
moſte? Symon answered, & ſayde: I ſup-
poſe þ^e he to whom he forgaue moſte.
And he ſayd vnto hym. Thou haſte true-
ly iudged. And he turned to the woman,

In Englyshe. Fo. cxlii.

and sayde vnto Symon: Dcest thou this woman? I entred into thy house, & thou gauest me no water to my feete: but she hath washed my feete with teares, & wypped the wyth þ̄ heares of her heed. Thou gauest me no kysse: but she sens the tyme I came in, hath not ceased to kysse my feete. My heade wyth oyle þ̄ dydest not anoynte, ad she hath anoynted my feete wyth oynment. Wherefore I saye vnto þ̄ many synnes are forgyuen her, because she loued moch. To whome lesse is forgyuen, þ̄ same doth lesse loue, & he said vnto her: Thy synnes are forgyuen þ̄. And they þ̄ late at meate wyth him, began to saye wythyn the selues. Who is this which forgyueth euē synnes, & he sayd to þ̄ woman: Thy fayth hath saued þ̄, go i peace.

The Epistle on Saynt James
daye the apostle. The ii. chapter
to the Ephesians. D.

Rethen, now ye are no more
straungers & forcyners: but cy-
tizens wyth the Sayntes, and
of the houtholde of God, and are buylte
vpon the foundacyon of þ̄ Apostles and

Epistles and Gospels
prophetes Jesus Christe beyng & head
corner stone, in whome every buyldinge
coupled together groweth vnto an holpe
temple in & to hye, in whome ye also are
buylded together, & made an habytacyon
for God in the spiryte.

The Gospel on saynt Jax
mes daye the apostle. The. 12.
Chapter of Mathewe. C

¶ Here came to Jesus the mother of
Jehudes chyldren with her sornes,
worshyppe hym, & desyred a certayne
thyng of hym, he sayde vnto her, what
wylke thou haue? she sayd vnto hym:
Graunte that these my two sonnes, maye
ste one on the ryght hande and the other
on the lefte hande in thy kyngdome. Je-
sus answered, and sayde: Ye wote not
what ye aske. Are ye able to drynke of &
supper that I shall drynke of, and to be ba-
ptysed wth the baptysme that I shall
be baptysed wth? They answered to
hym: That we are. He sayde vnto them:
Ye shall drynke of my cuppe, and shall be
baptysed wth the baptysme & I shall be
baptysed wth: but to sitte on my ryght

In Englyshe. fol. crv

hande and on my lefte hāde, is not myne
to gyue but to them for whome it is pre-
pared of my father.

The Epistle on Saynt
Annes daye.

A Woman of power and very
re. x. Ye shall fynde thys Ep-
istle on Saynte Mary Magda-
leyns daye.

The Gospell on Saynt Annes
daye, ye shall fynde thys Gospell
on the daye of the Concepcon
of our Lady.

The Epistle on Saynt Pe-
ters daye ad vincula. The. xli.
Chapter of the Actes. A.

When Peter came oute of pylson
he came to the house of Mary
the mother of one John, whych
was called Marke, where many were
gathered to gyther in prayer, as Peter
knoched at the entrey doze, a damsel came
forth to herken named Rhoda, & whē she
knew Peters voyce, she opened not the
entrey for gladnes, but ranne in & tolde

Epistles and Gospels

howe Peter stode before the entrey, and they sayde vnto her, thou art madde, and she boze the downe that it was eyn so. Then sayde they it is hys angel. Peter continued knockynge, and whē they had opened the doze and sawe him they were astonyed, he beckened vnto them wth the hande to holde theyr peace, and tolde them by what meanes the Lord brought hym out of pryson.

The Gospell on saynt Peters daye ad vincula. Ye shall fynde this Gospell on saynt Peters and Pauls daye.

The ystle on the Transfiguration of our Lord. The. ii. ystle of Peter, the. i. Chap. D

Moste here beloved brethren, we folowed not deceyvable fables when we opened to you the power and comynge of our Lord Iesus Christ: but wth our eyes we sawe hys maiestye. Euen then verely, when he receyved of God the father honour & glorie. And when there came such a voyce to hym from that excellent gloze. This

in Englyshe.

Fol. cxvi.

is my dere beloued sonne, in whom I ha
ue delyte, here hym. Thys voyce we hea
de when it came fro heuen, brynge wyth
hym in the holy mounte. We haue also
a ryght suer worde of prophesy, wher
vnto yf ye take hede, as vnto a lyght
that shyneth in a darke place, ye do well
vnto the daye dawne, and the daye starre
arise in youre hartes.

The Gospel on the transfigura
cyon of oure Lorde. The xviij. Cha
pter of Math. A.

Iesus toke Peter, and James, and
John his brother, and brought the
vp into an hye mountayne, oute of the
waye, & was transfigured before them,
and hys face dyd shynne as the sonne,
and hys clothes were whyte as þe lyght.
And behold there appeared to them Moys
es and Helias, talkynge wyth hym,
Then answered Peter, and sayde to Je
sus: Mayster, here is good beyng for
vs: yf thou wylt let vs make here thre
tabernacles: one for the, & one for Moys
es, and one for Helias. While he yet
spake, beholde a bright cloude shadowed

Epistles and Gospels

them: and beholde there came a voyce out of the cloude, and sayde: This is my dere sone, in whome I welte: heare hym. And when the discyples herde that, they fell flatte on theyr faces, & were sope a frayd. And Jesus came, and touched them, and sayde: Arise and be not a frayd. Then lyfted they vp theyr eyes, & sawe no man but Jesus only. And as they came down from the mountayne, Jesus charged the saying, le þ ye Mewe þ visyon to no mā, yll the sonne of men be rylen agayne from death.

The Epistle on the feast of the name of Jesus. The. iiii. Chapter of the Actes of the Apostles. A.

Deter full of þ holp ghost sayd: Ye rulers of þ people & elders of Israel heare. Yf we thys daye be examyned of the good dede done to the syke man, by what meanes he is made hool. Be it knowen vnto you all and to all þ people of Israel, that in the name of Jesus Christ of Nazareth, who þe crucified, & whome God rayled from death agayne, this man standeth here

in Englyshe.

Jo. xviij.

present before you boole, thys is the ston
ne cast a syde of you buylders, whych is
set in the chrefe place of the corner: ney-
ther is there saluacion in anye other, nor
yet also is there anye other name vnder
heaven gyuen men, wherein we must be
saued.

The Gospell on the feast of
the name of Iesus. Mathewe
Epytke Chapter x.

The Angel of God appeared to Jo-
seph in slepe, sayinge: Ioseph the
sonne of dauid, feare not to take vnto þ
Mary thy wyfe: for that whiche is con-
ceyued in her, is of the holy ghoſte. She
shall brynge forth a sonne, and thou shalt
calle hys name Iesus, for he shall saue
hys people from theyr synnes. All thys
was done to fulfyll that whyche was
spoken of oure Lorde by the prophete,
sayinge: Beholde a mayde shall be wyth
chylde, and shall brynge forth a sonne,
and they shall call hys name Emanuel,
whyche is by interpretacyon, God wyth
vs.

Epistles and Gospels

The Epistle on Saynt Laurence
daye. The seconde Corynthyans
ix. Chapter. B.

Brethren. He whiche soweth lyt-
tell, shall reape lytell: & he that
soweth plentifully, shall reape
plentifully: & let every man do accordyng
as he hath purposed in hys herte,
not gurdgynglye, or of necessitye, for god
loveth a therewithall gyfte. God is able to
make you all ryche in grace, that ye in all
thynges hatyng suffeicient vnto the vt-
termoost maye be ryche to all maner good
workes, as it is wyrtten: He hath spar-
sed abode, and hath gyuen to the poore,
hys ryghtuousnesse remaineth for ever.
He that syndeth the sower sowe shall mul-
typle breade for foode, and shall multiply
poure sowe, and increase the fruytes
of poure ryghtuousnes.

The Gospell on Saynt Laurence
daye. The xii. Chapter
of Iohn. D.

Iesus sayd vnto his discyples: Verily
verily I say to you, excepte the
wheate corne fall into þe grounde, & dye it

habydeth aloneye if it dye it bringerth forth
much the fruyte. He þ loveth hys lyfe shall
destroye it, & he þ hateth hys lyfe in this
wo:ld, shall kepe it to the lyfe eternall.
Yf anye man mynyster vnto me, let hym
folowe me: and where I am there shall
also my minister be, and yf any man my-
nistre to me, hym wyll my father honour
whiche is in heuen.

The Bylle on the Assumpcion
of oure Lady. Ecclesiast. the. xliii.
Chapter.

In all those thynges I soughte
reste, and in some mans inheri-
taunce wolde I haue dwelte,
Then þ creatour of al thynges commaunded
and sayde vnto me: he that created me,
hys set my tabernacle at rest, and sayde
vnto me. Dwell in Jacob, & haue thyne
inheritaunce in Israel, and rote thy selfe
amonge myne electe. From the begyn-
nyng, & before the worlde was created,
and to the worlde to come wyl I not cea-
se: and before hym haue I ministred in
the holy habitation. And so in God was
I exalted, and in the holy cytye Iherosolme

Epistles and Gospels

I rested, and in Ierusalem was my power
And I rored my selfe in an honorable
people, whych are the Lordes parte, and
in theyr enherstaunce, and amonge the
multitude of sayntes, I helde me faste.
As a Cedar tree was I lyfte vp in Liba-
non, and as a Cipresse tree in mount Her-
mon. As a Palme tree was I exalted in
Lades, and as a rose planted in Iericho
As a beautifull Olive tree in the feldes,
and as a plantayne tree was I exalted
vpon the waters in þe stretes. I gaue an
odour as Synamon & Balme that smel-
leth well and gaue an odour of sweetnes
as perfecte Myrr.

The Gospel on the Assump. of
our Lady. the .x. Chap. of Luke. G

Iesus entred into a certayne castell
and a certayne womā named Mar-
tha, receyued hym into her house. And
this woman had a syster called Marye,
whych she sat at Iesus feete, and herde Je-
sus preaching. Martha was combyed a-
bout muche seruyng, & stode and sayde
Myghter doest thou not care, þ my syster
hath lefte me to minister alone, byd her

in Englyshe. Jo. xix.

that she helpe me. And Iesus answered & sayd vnto her. Martha Martha, thou carest & art troubled about many thynges, verely one is needefull. Marye hath chosyn the beste parte, which shall not be taken awaye from her.

The Epistle on saynt Bartylmes day, is as before on saynt James daye Apocle,

The Gospel on saynt Bartylmes daye The. xxi. Chapter of Luke. L.

A There was a stryfe amonge the disciples of Iesus, whiche of them shulde be taken for the greatest: and he sayde to them the kynges of the gentyles reygne ouer the, and they that beare rule ouer them are called gracious lordes: but ye shall not be so. But he that is greatest amonge you, shall be as the yongest, and he that is cheyfe, shall be as the minister: for whether is greater, he that syteth at meate: or he that serueth & is not he that syteth at meate & And I am amonge you as he that ministereth. Ye are

Pyttles and Gospels
they which haue bydde wyth me in my
sompnyon, and I apoynte vnto you a
kyngdome, as my father hath appoy-
ned to me, that ye maye eat and drynke
at my table in my kyngdome, and sit on
seates, and iudge the twelue trybes of
Israel.

**The Pyttle on the Decollacyon
of Saynt Iohn. Diouerbes the .x.
Chapter.**

He loking after of Iust men is
gladnesse: the hope of wycked
men shall perishe. The strengthe
of a simple man is the wayes of y^e Lord,
and feare to them that worke euill. The
iust man shall not be moued for ever,
and y^e wycked man shall not dwel vpon
the earth. The mouth of a iust man brin-
geth forth wysdom, and the tonge of
an euill man shall perishe. The lyp-
pes of a iust man considereth pleasaunt thinges,
and y^e mouth of a wicked man, freward
thynges. The simplicitie of iust mē shall
directe them and the supplantacion of e-
uill men, shall destrope mē. The ryghte-
ousnes of ryghteous mē, shall deliuer the,

in Englyshe. Fo. cxx.

and the wyched men shall be taken, in
their awaytes. The iust man is deliuered
from heynnes, & þe wyched man shall
be taken for hym. A dissimuler deceyueth
hys frende wth hys mouth, & the iust man
shall be deliuered wth lctēce. A Citie shall
be exalted in the losse of wyched men. A
Citie shall be exalted in the blessinge of
iust men.

The Gospell on the Decolla-
cyon of saynt Iohn. The. vi. Cha-
pter of Marke. L.

Herode þe kyng hym self sent forth,
& toke Iohn & bounde hym, & caste
hym in pryson, for Herodias sake, which
was hys brother Philippes wyfe. For
he hade marped her. Iohn sayde vnto He-
rode, It is not lawfull for þe to haue thy
brothers wyfe. Herodias layde wayte
for hym, and wolde haue kyllid hym, but
she coulde not. For Herode feared Iohn,
knowynge that he was a iust man, and
an holy, and gaue hym reuerence, and
when he herde hym, he dird many thyng-
ges, and herde hym gladly. And when
a conuenient day was come Herode on

Epistles and Gospels

hye by the daye made a supper to the
 Lordes, capteyns, and thoyr estates of
 Galyle. And the daughter of the same
 Herodias came in, and dancyd & pleased
 Herode, & them that sate at bourde also.
 Then the kynge sayde to the mayden, as
 he of me what thou wylt: I wyllyl gyue
 it the, and he sware vnto her. Whatsoe-
 uer thou shalt aske of me, I wyllyl gyue it
 the, euen vnto the one halfe of my kyn-
 dome. And she went forth and sayde to
 her mother. What shall I aske, and she
 sayde, Iohn baptistes head. And she ca-
 me in streight waye wyllyl haue vnto the
 kynge and asked hym sayinge. I wyllyl
 thou gyue me by and by in a dishe, the
 head of Iohn Baptiste. And the kynge
 was sorow. Yet for hye othes sake, & for
 theyr sakes which sate at souper also, he
 wolde not put her besyde her purpose.
 And immediatly the kynge sente þe hang-
 man: & commaunded hye head to be brought
 in, & he went & beheaded hym in the pris-
 son, and brought hye head in a dishe &
 gaue it to the mayden, and the mayden
 gaue it to her mother. When hye discio

ples herde of it, they came & toke vp hys
bodge, and put it in a tombe.

The Bystile on the Natyuite of oure
Lady, ye shall fynde thys Bystile
and also þ Gospel on the co
cepcon of oure Lady.

The Gospel on the Exaltacion of the
holy Crosse. xii. Chapter
of John. E.

Iesus sayde vnto the people of the
Jewes nowe is the iudgement of
thys worlde, nowe shall þ paynce of this
worlde be cast out. And I (yf I were lyfte
vp from the earth) wyll drawe all men
vnto me. Thys sayde Iesus spgnifyenge
what death he shulde dye. The people an
swered hym. we haue herde of the lawe
that Christ abydeth euer. And howe sa
pest thou then that þ sonne of man must
be lyfte vp: who is the sonne of man?
Iesus sayde vnto the, yet a lytell whyle
is the lyght wyth you, walke whyle ye
haue lyght lest darcknes come on you.
He that walketh in the darke, woteth

Epistles and Gospels
not whether he goeth. But while ye ha-
ue lyght, beleue on þe lyght, that ye maye
be the chyldren of lyght.

The Epistle on Saynt Ma-
rthewes daye.

The sympletyde of the faces of the
foure beastes. The face of a man,
and þe face of a Lyon, on the ryght hande
of þe foure of the. And the face of an ore
on the lefte hande of þe foure of the. And
the face of an Eagle aboue the foure. And
theyr faces, & theyr wynges stretched out
about on hye. Eche had two wynges cou-
pled together. And two þe covered theyr
body, & they went all streyght forwarde,
and whither they had lust to go, thither
they went, and turned not backe agayne
in theyr goynge. And the sympletyde of þe
beastes, and the fallowen of them was as
burnynge coles of fyre, and as fyre bra-
des, walkynge betwene the beastes and
the fyre dyd theyr wynges, and out of the fyre pro-
ceeded lyghtnyng, and the beastes ranne,
and returned after the fallowen of lyght-
nyng.

in Englyshe.

Fol. cxxi.

The Gospell on Saynt Mathewes dape. Mat. ix.

When Iesus went forth, he sawe a man spt receyving of the custome, named Mathewe, & sayd to hym. Follow me, & he arose & folowed him. And it came to passe that when Iesus sat at meate in the house, behold many publycanes and synners came, and sat down also wth Iesus & his discyples. When the Pharisees had perceyued that, they sayde to his dyscyples. Why eateth poure master wth publycanes and synners? When Iesus harde that, he sayde vnto them. The houle nede not the physicyon, but they that are sycke. Go and lerne what that meaneth: I haue pleasure in mercy, and not in offerynge. For I am not come to call the ryghtwylle: but the synners to repentaunce.

The Psalle on Saynt Michaels dape, The. i. Chap. of the Reuelacyon of S. John. A

Iesus sente & shewed by hys angell vnto hys seruaunt John, which bare recoorde of the wordes

A. ii.

Epistles and Gospels
of God, and of the testimonye of Iesus
Christ, and of all thynges that he sawe.
Happye is he that heareth and readeth
the wordes of the Prophets, and keepeth
those thynges which are wyrtten therein,
for the tyme is at hand. John to the. vii.
congregacyons in Asia. Grace be wth
you, and peace from hym whych is, and
whych was, and whych is to come, and
from the. vii. spirites, whiche are present
before hys throne and fro Iesus Christe
whych is a saythfull wytnesse, and first
begotten of the dead, and Lorde ouer the
kynges of the earth, vnto him that lo-
ued vs, and washed vs from oure syn-
nes in hys owne bloude.

**The Gospel on saynt Mycha-
els daye. The. xviij. Chapter of
Math. 3.**

The disciples came vnto Iesus sa-
ying who is þ greatest in þ kyng-
dome of heuene? Iesus called a chyld to
hym, and set hym in the myddest of them
and sayde. Verely, I saye to you, excepte
ye turne and become as chyldren, ye can
not enter into the kyngdome of heauen.

in Englyshe.

Fol. cxxiii.

Whosoever therfore shall submyt hym
selfe as a chylde, he is the greatest in the
kyngdome of heuē, & whosoever recey-
ueth suche a chylde in my name, recey-
ueth me: but whosoever offendeth one of
these lytell ones, which belueith in me, it
were better for hym that a myllstone we-
re hanged about his necke, & þ he were
drowned in þ depth of þ see. No be vn-
to the worlde, bycause of offences, how-
beit, it can not be auoyded, neuerthelesse
wo be to þ man: by whom þ offence com-
meth. Wherefore yf thy hande or thy fote
gryue the an occasion of synn: cut hym of,
cast hym from the, it is better for the to
enter into lyfe halte or mayned, rather
then þ shouldest haue two handes, or
two fete, be cast into þ euerlastynge fyre.
And yf also thyne eye offende þ, plucke
hym out & cast hym from the. It is better
for the to enter into lyfe w one eye, then
haue two eyes the be cast into the hel
fyre. Se that ye despyse not one of these
lytell ones. For I saye vnto you, that in
heauen theyr aungels beholde the face of
my father whyche is in heuen.

Epistles and Gospels

The Epistle on the translation
of saynt Edwardes daye þ hynge
and confessor,

The iuste man wyll geue hys
herte and watche in the mornynge
to þe Lorde which made
hym, and wyll praye in the syghte of the
moste hyst. He wyll open his mouthe in
prayer, & wyll praye for hys synnes. And
yf the grete Lorde wyll fulfyll him with
the spyrte of vnderstandynge, he wyll
sette forth the eloquence of hys wysdome
as swete flowres, and wyll knowlege
to the Lord in prayer and he wyll directe
his counsell and disciplyne, & wyll haue
counsell in secreete thynges, and he shall
speake openly the disciplyne of hys doc-
trine, and shall gloze in the testament of
the Lorde. Many men shall prayse hys
wysdome, and it shall not be done awa-
ye vnto the worldes ende. Hys remem-
braunce shall not go awaye, & his name
shall be requyred from generacion into
generacion,

in Englyshe. fol. ccciii.

The Gospell on the translation
of Saynt Edward the kynge. The
xi. Chapter of Luke.

Iesus sayde vnto his disciples. No
ma lyghteth a candell, and putteth
it in a piew place, neyther vnder a bushel
but on a candellstycke that they that co-
me in maye se lyght. The lyghte of the
bodye is, thyne eye. Therefore when
thyne eye is synge then is all thy bodye
full of lyghte, but yf thyne eye be euell
then shall all thy bodye be full of dark-
nes. Take hede therefore that the lyghte
whiche is in the, be not darkened, for yf
thy body shall be lyght haupnge no part
darke, then shall all be full of lyghte, e-
uen as when a candell dothe lyghte the
wryth his bryghtnesse.

The Epistle on S. Lukes daye.
Euangeliste. Is before on S. Ma-
thewes daye Apostle.

The Gospell on Saynt Luke the
Euangelistes daye. The. i.
Chapter of Saynt
Luke. A.

Priles and Gospels

Our Lorde appoynted other twene
 nye also and sente the two and two
 befoze hys face, into every ctrye & place,
 whether he hym selfe wolde come. And
 sayde vnto them: the haruest is great; but
 the labourers are fewe: praye therfore þ
 Lorde of the haruest to sende forth hys
 labourers into his haruest. Go your wa
 yes, beholde I sende you forth as labes
 amōge þ wolmes. Beare no wallet ney
 ther scripp, nor shoes, and salute no man
 by the waye. In what house soeuer ye
 enter in, first say: Peace be to thys house
 And yf the sonne of peace be there, youre
 peace shall reste on hym, yf not, it shall
 retourne to you agayne: and in the same
 house eatynge and drynkyng
 suche as they haue: for the labourer is
 worthy hys rewarde.

¶ The Bytyle on Symon and Jus
 das day. To þ Homaynes the. viii.
 Chapter. C.

Berthen, we knowe well that
 althynges worke for the beste
 to the that loue God, whyche
 also are called of purpose for those whi

che he knewe before, he also ordeyned before that they shulde be lyke fastoyred to the Mape of his Countre, that he myght be the synne begotten sonne amonge many bresthen. Moreover those whiche be appointed before, them also he called, and those whiche he called, them also he sufficed, and those whiche he sufficed them he also glorified. What shal we the saye vnto these thynges? yf God be on our syde, who can be agaynst vs, whiche spared not hys owne sonne, but gaue hym for vs all, howe shal he not with hym geue vs all thynges also. Who shal saye any thyng to the charge of Goddes choslen? It is God that iustifieth, who then shal condemne? It is Christ whiche is dead yet rather whiche is risen agayne, whiche is also on the ryght hande of God and maketh intercessyō for vs, who shal separate vs fro Goddes loue? Shall tribulacyon or angurme or persecucion, eyther hunger, eyther nakednes, eyther perrell, eyther sword, as it is wyrtten; for the sake are we kylled al daye longe and are counted as shepe appointed to be

Pyssels and Gospels

Rayne. Nevertheless in all these thynges
we overcome strongly, thow hys helpe
that loued vs. Yea & I am surer that nei-
ther death, neyther lyfe, nor angell, nor
rule, neyther power, neyther thynges
presente, nor thynges to come, neyther
hyghth, neyther lowethe, neyther any o-
ther creature shall be able to departe vs
from goddes loue, whiche is in Christe
Jesu oure Lorde.

The Gospel on Symō and Ju-
das dape. Tue. xv. Chapter of S.
John. C.

Iesus sayd vnto his disciples: thus
I commaunde you, that ye loue to-
gether, yf the worlde hate you, ye knowe
that it hated me befoze it hated you, yf
ye were of the worlde, the worlde wolde
loue his owne. Because ye are not of the
worlde: but I haue cholen you oute of
the worlde, therfoze hateth you the worlde.
Remember my sayinge that I sayde vn-
to you: the seruauit is not greater then
hys Lorde, yf they haue persecuted me,
so will they persecute you, yf they haue
kept my sayings, so will they kepe yours.

but all these thynges wyll they do vnto
 you, for my names sake because they
 haue not knowen him that sente me. Yet
 I had not come and spoken to the, they
 shulde haue no synne, but now haue they
 nothyng to cloke theyr synne wyth all.
 He that hateth me hateth my father. Yet
 I hadde not done workes amonge them
 whych none other mā dyd, they had not
 synne, but now haue they sene it, & yet
 haue hated both me and my father, euen
 that the sayinge myght be fulcylled that
 is wytten in theyr lawe. They hated me
 wythout a cause.

The Wyllle on Allhalowes daye
 The. vii. Chapter of the reuelacyō
 of saynt Iohn. A.

Iohn sawe an angell ascendyng fro
 the ryfing of the sonne, which had
 the seale of þe lyuynge God, & he cryed w
 a loude voyce to þe foure angels (to who
 power was geue to hurte the earth, & the
 see) sayinge: Hurte not the earth neyther
 the see, neyther the trees, till we haue
 sealed the seruauntes of oure God in
 theyr foreheades, and I herde the noble

Epistles and Gospels

of the which were sealed, and ther were
sealed. **x. and xlviij. thousande**, of all the
tribes of Israel. Of the tribe of Juda,
were sealed. **xii. M.** Of the tribe of Ru-
ben, were sealed. **xii. M.** Of the tribe of
Gad, were sealed. **xii. M.** Of the tribe of
Asser, were sealed. **xii. thousande**. Of the
tribe of Neptalim, were sealed. **xii. M.**
Of the tribe of Manasses, were sealed
xii. M. Of the tribe of Symeon, were
sealed. **xii. M.** Of the tribe of Leuy, were
sealed. **xii. M.** Of the tribe of Issachar,
were sealed. **xii. M.** of the tribe of Zabul-
lon, were sealed **xii. M.** Of the tribe of
Joseph, were sealed. **xii. M.** Of the tribe
of Ben Jamni, were sealed. **xii. M.** After
this I behelde, and lo a greate multi-
tude (whiche no man coulde nombze,) of
all nacions and people, and tonges, stode
before the seat, and before the lambe, clo-
thed wth longe whyte garmentes and
Palmes in theyr hādes, and cryed wth
a loude voyce, sayinge: **Saluacyon be as-
crybed to hym that syteth vpon the
seate of oure God, and vnto the lambe,**
and all the angels stode in the compasse

In Englyshe.

Fol. cxxviii.

of the seate, and of the elders, and of the
iii. beastes, and fell before the seate on
theyr faces and worshipped God, say-
inge: Amen. Blessynge and gloire, wyle-
dome and thanks, and honour & power
and myght be vnto our Lorde God, for
euer more, Amen.

The Gospel on Alhalowes dape,
ye shall fynde this gospel on
Reyke Monday.

The Pytyle on all soules dape.
The. iiii. Chapter of the first pytyle
to the Thessalonians.

I Wolde not brethpen haue you
pynozant as concernynge the
whyche are fallen a slepe, that
ye forow not as other do whi-
che haue no hope. For yf we beleue that
Jesus dyed and rose agayne euen so the
also whyche slepe by Jesus wyl God
brynge agayne wyth hym. And thys
saye we vnto you in the worde of the
Lorde, that we whyche lyue and are re-
maynyng in the comynge of the Lorde
shall not come ere they whyche slepe,
for the Lorde hym selfe shall descende

Pyffles and Gospels
from heauen wyth a Mount and the
voyce of the archangell; and trompe of
God, and the dead in Christe shall arise
fyfte. Then shall we wyth lyue and re-
maigne be caught vp wyth them also in
the cloudes to mete the Lorde in the ayre
and so shall we cuer be wyth the Lorde.
Wherfore comforte your selues one ano-
ther wyth these wordes.

¶ The Gospel on al Soules day.
The .xi. Chapter of Iohn. L.

Marthasayde vnto Iesus. Lorde yf
thou haddest been here, my brother
had not bene dead: but neuerthelesse I
knowe that whatsoeuer thou wilt of
God, God will geue it the. Iesus sayde
vnto her: Thy brother shall arise agayne.
Martha sayde vnto hym: I knowe well
that he shall arise agayne in the resurrection
in the last daye. Iesus sayde vnto her: I
am the resurrection, and the lyfe. Whoso-
euer beleueth on me yf he be dead, yet shall he lyue: and whosoever
lyueth, and beleueth on me shall neuer
dye. Belieuest thou this? She sayde vnto
hym: yee Lorde, I beleue that thou art

In Englyshe. fol. cxxviii.

Christe the sonne of God whyche haste
come into the worlde.

The Epistle on Saynt Mathes
ryngs daye.

Iorde I dyd lyfte up my pray
er vnto the earth, & besoughte
to be deliuered from death. I
called vpon the Lorde, the Father of my
Lorde, that he wold not leave me helpe
lesse in the daye of my tribulacion, & in
þe daye of that proude mā, I prayled thy
name perpetually and honoured it wth
confession and my prayer was hearde, &
thou sauedest me that I perished not
and deliueredest me out of the yme
of vntygheousnes. Therefore I wyl
confesse and prayse the, and wyl blyss
the name of the Lorde.

The Gospell on Saynte Mathes
daye, ye shall fynde this Gospell
on Saynt Margare
tes daye.

The Epistle on the daye of wed
dyng. The vii. Chapter of þe first
Epistle to the Corinthians. A.

Pyssles and Gospels.

Brethren, remember you me
that your bodies are the mem-
bres of Christe. Shall I now
take the membres of Christe
& make the the membres of an harlot? God
forbyd. Do ye not understande that he
whiche coupleth hym selfe wth an har-
lot, is become one body: for two (sayeth
he) shalbe one fleshe, but he that is ioy-
ned vnto the Lorde, is one sprete, free for
nicacion. All synnes that a man doth, are
without the bodye, but he that is a for-
nicator, synneth agaynst his owne bodye.
Know not ye how þ your bodies are the
temple of þ holye ghoste, whiche is in you,
whom ye haue of God, & howe that ye are
not your owne: for ye are derely bought.
Therefore gloryfy ye god in your bodies
& in your sprites, for they are goddes.

The Gospell on the day of wed-
dyng. The. xix. Chapter of Ma-
thewe. A.

The Pharyses came to Iesus to
tempte hym, and sayde to hym: Is
it lawfull for a man to put away hys

in Englyshe.

Jo. cxi.

wyfe for all maner of causes: He answered and sayde vnto them. Haue ye not redde howe that he which made man at the begynnyng made the man and wo: man and sayde. For thys thyng Mall a man leaue father and mother, and cleue vnto his wyfe, and they twayne, Mall be one fleche. Wherefore nowe are they not twayne: but one fleche. Let no man therfore put a syn: der that which God hath coupled together.

There endeth the Bybles and
Gospels of the sayntes,

A table wherin ye may fynde
the Gospelles and Epistles of all the S^os
dayes and sayntes dayes, that are red in
the churche all the whole yere.

On newe yeares daye.
Moost dere beloued Tyus. fo. li.
And when eyght dayes.

On twelue daye.
And therfore get the vp be tymes. fo. li.
Whan Iesus was bozne. fo. lii.

On the soday whn y^e was of Epiphani
Up and receyue lyght Jerusalem. fol. liii.
John sawe Iesus comynge to hym.

On the fyrst soday after y^e was of Epi.
Brethren, I beseeche you by the fo. liii.
When Iesus was twelue yere olde fo. v

On the. ii. soday after the was of Epi.
Brethren seyng that why haue fo. v.
There was a mariage in Cana fo. vi.

On the. lii. sondaye after the
was of Epiphany.
Brethren be not wyle in youre fo. vi.

When Iesus was come downe. fo. vii.
On the. liii. sondaye after the
was of Epiphany.

Brethre owe nothyng to any mā fo. viii.

The table.

When Iesus entred into a tynn.

On the. v. sondaye after the tvas
of Epiphanye.

Brethren nowe as electe of God, fo. viii.

Iesus sayde to his disciples fo. ix.

On the Sondaye after weddyng
goeth out.

Brethren, perceyne you not howe. fo. ix.

Iesus sayde to his disciples. fo. x.

On the sondaye called Seragesima.

Brethren ye suffer fooles gladly. fo. xi.

When muche people were gathered.

On þe sondaye called Quinquagesima.

Brethre ye though I speake wryth. f. xii

Iesus toke to hym the. xii. s sayd, fo. xiii.

On al the wednyl daye.

Oure Lorde sayth turne ye wryth. f. xiiii

Christ sayde to hys disciples.

On the fyrst sondaye in lent.

Brethren, we exhoite you that ye. fo. xv.

Then Iesus was led awaye of the.

On the. ii. sondaye in lent.

we beseeche you brethren and. fo. xvi.

Iesus went thence ad departed. fo. xvi

On the. iii. sondaye in lent.

Brethre be ye folowers of god fo. xvii.

The table.

Jesus was casting out of a dyuel. fo. xlii.

On myddlent Sondaye

Brethre, it is writte that Abrahā. f. xlviii

Jesus wēt his waye ouer the see of. f. xli

On passion Sondaye:

Brethren, Christ beynge an hpe. fo. xx.

Jesus sayd to the cōpany of the Jewes.

On Palme Sondaye.

Brethren, let the same mynde. fo. xxi.

Jesus sayde to hys disciples. fo. xxii.

On Easter daye,

Brethre, pouрге the old leuen. fo. xxxiii.

Marye Mag. & Mary Jacoby. fo. xxxv.

On the mondaye in Easterweke

Peter stode vp amōge the people. f. xxxv.

Two of the disciples of Jesu. fo. xxxvi.

On the Twyldaye in Easter weke.

Paule stode vp, & bekened. fo. xxxvii.

Jesus him selfe stode in the.

On the wednysdaye in Easter weke

Peter openyng his mouth sayd. f. xxxviii

After that Jesus shewed hym: fo. xxxix.

On the fyrst Sondaye after Easter.

Moost dere beloved brethren. fo. xl.

The same daye at nyght which.

On the. ii. sondaye after Easter.

The table

Wooft dere beloued bꝛethꝛ chꝛist. fo. xli.
Iesus sayde to hys disciples.

On the. iiii. Sondaye after Easter.

Wooft dere beloued bꝛethꝛen J. fo. xlii.
Iesus sayd to his disciples after.

On the. iiii. Sondaye after Easter.

Wooft dere beloued bꝛethꝛen. fo. xliii.
Iesus sayde to his disciples nowe.

On the. v. Sondaye after Easter.

Wooft dere beloued bꝛethꝛen. fo. xliiii.
Iesus sayde to hys disciples.

On þ mondaye in Leofte dayes.

Wooft dere beloued bꝛethꝛen. fo. xlv.
Iesus sayde vnto his disciples.

On the assencyon euen.

The multitude of them that. fo. xlv.
Iesus lyfted vp his eyes.

On the assencyon daye

In the former treayse dere. fo. xlvii.
After that Iesus appeared. fo. xlviii.

On the sondaye after assencyon daye.

Wooft dere beloued bꝛethꝛen. fo. xlviii.
Iesus sayde vnto hys disciples. fo. xlix.

On wyfson Sondaye.

When the fyfth daye was come fo. xlix.
Iesus sayde vnto hys disciples. fo. l.

The Table.

On þ mondaye in wytson weke.

Peter opened his mounthe fo. l.

Jesus sayde vnto a ruler fo. li.

On the teweledaye in
wytson weke.

When the apostles whyche fol. li.

Jesus sayde vnto hys discyples fo. lii.

On the wednisdaye in
Wytson weke.

Peter stepte forth wyth þ eleuē fo. lii.

Jesus sayde to hys discyples. fo. liii.

On Trinite sondaye.

I looked vp and sawe a doze opē fo. liii.

There was a man of the fol. liiii.

On Corpus Christi daye

Brethren that whyche I gaue fol. lv.

Jesus sayde vnto hys discyples fo. lvi.

On the fyrst sondaye af-
ter Trinite.

Moost dere beloued brethren fo. lvi.

Jesus put forth a parable fo. lvii.

On the. ii. soday after Trinite.

Meruayle not my brethren fo. lviii.

Jesus put forth a symilitude.

On the. iii. sondaye af-
ter Trinite.

The Table.

Brethren submyt your selues fo. lxx

The publicans and synners
On the. iiii. sondaye af-
ter Trinite.

Brethren I suppose that the fol. lxx.

Iesus sayde vnto his disciples
On the. v. sondaye af-
ter Trinite.

Brethren be ye al of one mynde fo. lxxi.

when the people pressed
On the. vi. sondaye af-
ter Trinite.

Brethren remembre ye not fo. lxxii.

Iesus sayde vnto his discyples fo. lxxiii.

On the. vii. sondaye af-
ter Trinite.

Brethren I will speake grossly fo. lxxiii.

When ther was a very great fo. lxxiiii.

On the. viiii. sondaye af-
ter Trinite.

Brethren we are now betters fo. lxxv.

Iesus sayde vnto hys disciples.
On the. ix. sondaye af-
ter Trinite.

Brethren we maye not laste fo. lxxv.

Iesus put forth a symilitude

The Table.

On the. x. Sondaye after
Trinite.

Brethren ye knowe that ye fo. lxxvi.

When Iesus came nere to fo. lxxvii.

On the. xi. Sondaye after Trinite.

Brethren as pertaynyng to the fo. lxxviii.

Iesus put forth a synnitytude. fo. lxxviii.

On the. xii. Sondaye after Trinite.

Brethren such trust haue we fo. lxxix.

Iesus departed from the cookes fo. lxxix.

On the. xiii. Sondaye after Trinite.

Brethren to Abraham and fo. lxxx.

Iesus sayde vnto his disciples fo. lxxx.

On the. xiiii. Sondaye after Trinite.

Brethren walke in the spyte fol. lxxxi.

As Iesus wente to Ierusalem

On the. xv. Sondaye after Trinite.

Brethre yf we lyue in the spyte. fo. lxxxii.

Iesus sayde vnto his disciples

On the. xvi. Sondaye after Trynpte.

Brethren I desyre you that ye fo. lxxxiii.

Iesus went into a cypre fo. lxxxiii.

On the. xvii. Sondaye after Trynpte.

Brethre I which am in bōdage fo. lxxxiii.

When Iesus went into a house

On the. xviii. Sondaye after Trinite.

The Table

Brethren I thanke my God fo. lxxv.

The Pharises wente vnto Iesus

On the. xix. sondaye after Trinite.

Brethre be ye renewed in the fo. lxxvi.

Iesus entred into a shyppe

On the. xx. sondaye after Trinite.

Brethren take hede that ye fo. lxxvii.

Iesus sayde vnto hys disciples

On the. xxi. sondaye after Trinite

My brethre be stronge in fo. lxxviii.

There was a certayne rule

On the. xxii. sondaye after Trinite

Brethren we truste in our fo. lxxix.

Iesus put forth a similitude

On the. xxiii. sondaye after Trinite.

Brethren folowe ye me fo. lxxx.

The Pharises went and toke fo. lxxxi.

On the. xxiiii. sondaye after Trinite.

Brethren we cease not praynge fo. lxxxii.

Whyle Iesus spake vnto the people

On the sonday next befoze Aduente.

Brethren beholde the dayes fo. lxxxiii.

When Iesus lyfted vp hys eyes

On the Dedication daye

I John sawe the holy crisse fo. lxxxiiii.

Iesus entred in & went thowowe

The Table.

On the fyrst sodaye in Aduent.
Brethren we knowe that þ fo.lxxxliii.

When Iesus dyewe nere to

On the.ii. sondaye in Aduent
Brethren what thynges soeuer fo.lxxxv.
Iesus sayde to his disciples

On the.iii. sondaye in Aduent
Brethren let men this wyse fo.lxxxvi
When Iohn beyng in prison.

On the.iiii. sondaye in Aduent.
Brethren reioyse in the lord fo.lxxxvii.
Then the Jewes sent prestes

At hye masse on Christmas dave
Brethren God in tymes past fo.lxxxviii
In the begynnyng was the fol.lxxxix.

On saynt Steuens dave
Steuens full of fayth & power fo.lxxxix.
Iesus sayde vnto the Jewes fo.xc.

On saynt Iohn the Euan-
gelystes dave.
He that feareth God fo.xc
Iesus sayde to Peter fo.xci.

On chyldermas dave.
And I loked and lo a lambe fo.xci
The angel of the lord, fo.xcii.

The table.

There begynneth the
table of the Epistles & Gos-
pels on þe sayntes dayes.

On saynt Andrewes daye.

Brethren the helpe of the hart fo. xcii.
As Iesus walked by the see fo. xciii.

On saynt Nicolas daye

Beholde an excellent preest fo. xciii.
Iesus sayde to his disciples fo. xciiii.

On the conception of our Lady.

As a vyne so brought I forth fo. xciiii.
Thys is the boke of the. fo. xc v.

On saynt Thomas daye
the Apostle.

Brethren now ye are no more fo. xcvi.
Thomas one of the twelue

On the conuersion of saynt Paule.

Paule yet breathynge out fo. xcvi.
Peter sayde vnto Iesus fo. xcviij.

On Candelmas daye

Beholde I send my messenger fo. xcviij.
When the tyme of purification

On saynt Mathias daye.

Peter stode vp in the

The Table

Then Iesus answered	fo. l.
On the annunciation of oure Lady.	
Our lord spake to Achas	fo. l.
And in the xxt moneth	fo. ci.
On saynt Georges daye.	
My brethren counsele it	fol. ci.
Iesus sayde vnto his disciples	fo. cii.
On saynt Marke the Euan- gelistes daye.	
Brethren vnto euery one	fo. ciii.
I am the true vyne	
On Philippe and James daye.	
Then shall the ryghteous	fo. ciiv.
Iesus sayde vnto his disciples	fo. ciiv.
On the inuencion of the Crosse	
Brethren I haue trust	fo. ciiv.
There was a man	fo. cv.
On the nativite of saynt John Baptist.	
Thus sayth the Lord	fo. cvi.
Elizabethes tyme	
On saynt Peter and Pauls daye.	
In that tyme Herode	fo. cvii.
When Iesus came into	fo. cviii.
On the commemoracion of s. Paul.	

The table

Certifye you brethren fo. cxviii

Peter sayde to Iesus fo. cxix.

On the visitacyon of our Lady.

I am the floure of the fo. cx.

Mary arose in those dayes fo. cx.

On Welyke sondaye.

These are the men of mercy fo. cx.

When Iesus sawe the people fo. cxl

On saynt Margaretes daye

O Lord my God thou haste fo. cxl.

Iesus sayde to his discyples

On Mary Madaleoes daye

A woman of power fo. cxli.

One of the Pharyses fo. cxlii.

On saynt James daye the Apostle.

Brethren now we ye are no more fo. cxliii.

There came vnto Iesus

On saynt Annes daye.

Ye shall fynde this Prylle on Mary Ma

gdalenes daye in fo. cxli.

Ye shall fynde thys gospell on the concep

cion of oure Lady in fo. xcvi.

On saynt Peters daye ad vincula.

When Peter came out of fo. cxv.

The Gospel ye shall fynde on saynt Pe

ters and Paules daye in fo. cxviii.

Table,

On the transfiguraciō of our Lo.
Here beloued brethren fo. ccc.
On the Peter and James fo. ccc.
On the feast of the name of Iesus
On the full of the holy ghost fo. ccc.
On the Angel of God fo. ccc.
On Saynt Laurence Day
On the be whyche fo. ccc.
On the be born his disciples
On the assumpcion of our Lady
On all those thynges fo. ccc.
On Iesus entred into a certayne
On Saynt Bartholomew Day.
On the morowe are fo. ccc.
On the be a Seynt
On the beolaciō of Saynt John
On the be after of fo. ccc.
On the be age byn selfe fo. ccc.
On the nativite of our Lady
On the fynde the child with the
On the concepcion of our Lady
On the be and. xcc.
On the beolaciō of the roole
On the be his disciples fo. ccc.
On the be at thewes daye
On the be of the faces fo. ccc.

10
First May: Lmas Day -

Childermas Innocents Day

Invention of the Cross -

Exaltation of the Cross -

Translation of St Edward
with his Confession -

Day of Widdows -